A SERMON PREACHED

Before the Honourable

HOVSE OF COMMONS:

At their late Solemne FAST,

Wedneſday, *March* 27. 1644.

BY

GEORGE GILLESPIE Miniſter at *Edinburgh.*

PSAL. 102. 6.

When the Lord ſhall build up Sion, he ſhall appeare in his glory.

Publiſhed by Order of the Houſe.

EDINBURGH,

Printed by *Evan Tyler*, Printer to the Kings moſt Excellent Majeſtie. 1644.

Printed by Robert Barker, Printer to the Kings most
Excellent Majestie. 1644.

To the Reader.

DIvine Providence hath made it my Lot, and a Calling hath induced me (who am leſſe then the leaſt of all the ſervants of Chriſt) to appear among others in this Cloud of publike Witneſſes. The ſcope of the Sermon is, To endeavour the removall of the obſtructions both of Humiliation and Reformation; two things which ought to lye very much in our thoughts at this time: Concerning both, I ſhall Preface but little. Reformation hath many unfriends, ſome upon the right hand, and ſome upon the lefe: While others cry up that deteſtable Indifferencie or Neutrality, abjured in our ſolemne Covenant, inſomuch that (a) Gamaliel and (b) Gallio, men who regarded alike the Jewiſh and the Chriſtian Religion, (c) are highly commended, as examples for all Chriſtians, and as men walking by the rules, not onely of Policie, but of Reaſon and Religion. Now let all thoſe that are either againſt us, or not with us, do what they can, the right hand of the moſt High ſhall perfect the glorious begun Reformation: Can all the world keep down the Sunne of Righteouſneſſe from riſing? Or, being riſen, can they ſpread a vail over it? And though they dig deep to hide their counſels, Is not this a time of Gods over-reaching and befoolling all plotting wits? They have conceived iniquity, and they ſhall bring forth vanity: (d) they have ſowne the winde, and they ſhall reap the whirlewinde: Wherefore we (e) will wait upon the Lord that hides his face from the houſe of Jacob, and will look for him: And (f) though he ſlay us, yet will we truſt in him. (g) The Lord hath commanded to proclaim, and to ſay to the daughter of Zion, Behold thy ſalvation commeth: (h) Rejoyce with Jeruſalem all ye that mourn for her; For (i) behold, now is the accepted time; behold, now is the day of ſalvation. But I have more to ſay: Mourn, O mourn with Jeruſalem all ye that rejoyce for her: (k) This day is a day of trouble, and of rebuke, and of blaſphemy; for the children are come to the birth, and there is not ſtrength to bring forth: It is an interwoven time, warped with mercies, and woofted with judgements: Say not thou in thine heart, The dayes of my mourning are at an end: O we are to this day an unhumbled and an unprepared people; and there are among us, both many curſed Achans, and many ſleeping Jonahs, but few wreſtling

a Act. 5. 38, 39
b Act. 18. 14, 15, 16, 17.
c Liberty of Conſcience, pag. 34, 35.
d Hoſ. 8. 7.
e Iſa. 8. 17.
f Job 13. 15.
g Iſa. 62. 11.
h Iſa. 66. 10.
i 2 Cor. 6. 2.
k Iſa. 37. 3.

l Matth. 25. 5. Jacobs, (l) even the wiſe Virgins *are ſlumbring with* the fooliſh: m Lev. 26. 18, 21, 24, 28. *Surely unleſſe we be timely awaked, and more deeply humbled,* (m) *God will puniſh us* yet ſeven times more *for our ſins: and if he have chaſtiſed us with* whips, *he will chaſtiſe us with* Scorpions: *and he will yet* n Lev. 26. 25. *give a further charge to the Sword,* (n) to avenge the quarrell of his Covenant. *In ſuch a caſe I cannot ſay according to the now Oxford Divinity, That* Preces & Lachrymæ, Prayers and Tears *muſt be our onely one ſhelter and fortreſſe, and that we muſt caſt away defenſive armes, as unlawfull, in any caſe whatſoever, againſt the ſupream Magiſtrate:* (*that is, by interpretation, they would have us do no more then* Pray, *to the end themſelves may do no leſſe then* Prey:) *Wherein they are contradicted not onely by* Pareus, *and by others that are* eager for a Presbyterie, (*as a* (o) *Prelate of chief note hath lately taken, I ſhould ſay miſtaken, his mark*) *but even by* (p) *thoſe that are* eager Royaliſts: (*Pardon me that I give them not their right name; I am ſure when all is well reckoned we are better friends to royall authority then themſelves.*) *Yet herein I do agree with them, That* Prayers and Tears *will prove our ſtrongeſt weapons, and the onely* tela divina, *the weapons that fight for us from above.* (q) *O then feare the Lord ye his Saints; O* (r) *ſtir up your ſelves to lay hold on him;* (ſ) Keep no ſilence, and give him no reſt, till he eſtabliſh, and till he make *Jeruſalem* a praiſe in the earth. *O that we could all* (t) make Wells *in our dry and deſart-like hearts that we may* (u) *draw out water, even buckets full, to quench the wrath of a ſin-revenging God, the fire which ſtill burneth againſt the Lords inheritance. God grant that this Sermon be not* as water ſpilt on the ground, *but may* (x) drop as the rain, *and* diſtill as the dew *of heaven upon thy ſoul.*

(o) I. Armagh Serm. at Oxford, March 3. p. 17. 19. 27.

(p) *Grotius de jure belli ac pacis, lib. 1. cap. 4. ſect. 7.* Hæc autem lex de qua agimus (*de non reſiſtendo ſupremis poteſtatibus*) pendere videtur à voluntate eorum qui ſe primùm in ſocietatem civilem conſociant, à quibus jus porro ad imperantes manat. Hi vero ſi interrogarentur an velint omnibus hoc onus imponere, ut mori præoptent, quàm ullo caſu vim ſuperiorum armis arcere, neſcio an velle ſe ſint reſponſuri. *Ibid. Sect.* 13. Si Rex partem habeat ſummi imperii, partem alteram populus aut ſenatus, regi in partem non ſuam involanti, vis juſta opponi poterit. *I might adde the teſtimonies of* Bilſon, Barclaius, *and others.*

(q) Pſal. 34. 9. (r) Iſa. 64. 7. (ſ) Iſa. 62. 6, 7.

y Pſal. 84. 6.

u 1 Sam. 7. 6.

x Deut. 32. 2.

A SERMON PREACHED Before the Honourable Houſe of COMMONS, At the late ſolemne Faſt, March 27. 1644.

EZEK. 43. 11.

And if they be aſhamed of all that they have done, ſhew them the forme of the Houſe, and the faſhion thereof, and the goings out thereof, and the commings in thereof, and all the formes thereof, and all the Ordinances thereof, and all the formes thereof, and all the Lawes thereof: and write it in their ſight, that they may keep the whole forme thereof, and all the Ordinances thereof, and doe them.

IT is not long ſince I did, upon another day of humiliation, lay open Englands diſeaſe, from that Text, 2 Chron. 20. 33. *Howbeit the High Places were not taken away, for as yet the people had not prepared their hearts unto the God of their Fathers.* Though (a) the Sun of righteouſneſſe be riſen, *with healing in his wings*, yet the land is not healed, no not of its worſt diſeaſe, which

Englands diſeaſe.

a Mal. 4. 1.

which is corruption in Religion, and the iniquity of your holy things. I did then ſhew the ſymptomes, and the cauſe of this evil diſeaſe. The ſymptomes, are your high Places, not yet taken away, many of your old ſuperſtitious ceremonies to this day remaining, which though not ſo evill as the High-places of Idolatry, in which Idolls were worſhipped, yet are parallel to the High-places of Will-worſhip, of which wee reade that the people (thinking it too hard to be tied to go up to Jeruſalem with every ſacrifice) *did* (o) *ſacrifice ſtill in the High-places, yet unto the Lord their God onely*: pleading for their ſo doing, antiquity, cuſtome, and other defences of that kinde, which have been alledged for your Ceremonies. But albeit theſe be foule ſpots in the Churches face, which offend the eyes of her glorious Bridegroom Jeſus Chriſt, yet that which doth leſſe appeare, is more dangerous, and that is the cauſe of all this evill, in the very bowels and heart of the Church; the people of the land, great and ſmal, have not as yet prepared their hearts unto the Lord their God; mercy is prepared for the land, but the land is not prepared for mercy; I ſhall ſay no more of the diſeaſe at this inſtant.

b 2 Chron. 33. 17.

But I have now choſen a Text, which holds forth a remedy for this malady, a cure for this caſe. That is, that if we wil (c) humble *our uncircumciſed hearts*, and *accept of the puniſhment of our iniquity*. If we be (d) *aſhamed and confounded* before the Lord this day for our evill wayes, if we judge our ſelves as guilty, and put our mouth in the duſt, and cloath our ſelves with ſhame, as with a garment; If we repent and abhor our ſelves in duſt and aſhes, then the Lord will not abhor us, but take pleaſure in us, to dwell among us, for to reveale himſelf unto us, to ſet before us the right pattern of his own Houſe, that (e) the Tabernacle of God may be with men, and pure Ordinances, where before they were defiled & mixed (f) *He wil cut off the names of the Idols out of the land*, and cauſe the falſe *Prophet, and the unclean ſpirit to paſſe out of the land*, and (g) the glory of the Lord ſhall dwell in the land. But withal we muſt take heed, (h) that we *turn not again to folly*, that our hearts ſtart not aſide, (i) *like a deceitful bow*, that we (k) *Keep the wayes of the Lord*, and do not wickedly depart from our God. Thus you have briefly, the occaſion, and the ſum of what I am to deliver from this Text.

A remedy for it.

c Levit. 26. 41
d Ezek. 36. 32.
e Revel. 21. 3.
f Zech. 13. 2.
g Pſal. 85. 9.
h Pſal. 85. 8.
i Pſal. 78. 57.
k Pſal. 18. 21.

The

The particulars whereof I ſhall not touch, till I have in the firſt place reſolved a difficult, yet profitable, queſtion.

You may aske what Houſe, or what Temple doth the Prophet here ſpeak of? and how can it be made to appear that this Scripture is applicable to this time?

Another temple meant in this viſion then that of Jeruſalem.

I anſwer, *l* Some have taken great pains to demonſtrate, that this Temple, which the Prophet ſaw in this viſion, was no other then the Temple of *Solomon*, and that the accompliſhment of this viſion of the Temple, City, and diviſion of the Land, was the building of the Temple and City againe, after the captivity, and the reſtoring of the Leviticall worſhip, and Jewiſh Republike, which came to paſſe in the dayes of *Nehemiah* and *Zorobabel*. This ſenſe is alſo moſt obvious to every one that readeth this Prophecie. But there are very ſtrong reaſons againſt it, which make other Learned Expoſitors not to embrace it.

l I. *Baptiſta Villalpandus explan. Ezek. tom. 2. part. 2. lib. Iſa. c. 9. 12. & 13. Corn. a lapide in Ezekel 40.*

Proved by 8. Reaſons.

For 1. The Temple of *Solomon* was 120. cubits high. The Temple built by *Zorobabel*, was but 60 cubits high, *Ezra* 6.3.

2. The Temple of *Zorobabel* *m* was built in the ſame place where the Temple of *Solomon* was, that is in Jeruſalem, upon mount *Moriah*. But this Temple of *Ezekiel* was without the city, and *n* a great way diſtant from it, *Chap.* 48. verſe 10. compared with verſe 15. The whole portion of the Levites, and a part of the portion of the Prieſts, was betwixt the temple and the city.

m Ezra 3.1.8. & 6.3.5.7.

n C. a Lapide himſelf reckneth the City to be 27. miles diſtant from the Temple.

3. *Moſes* his greateſt Altar, the Altar of Burnt-offerings, was not half ſo big as *Ezekiels* Altar; *o* compare *Ezek.* 43.16. with *Exod.* 27.1. So is *Moſes* Altar of Incenſe, much leſſe then *Ezekiels* Altar of Incenſe, *Exod.* 30.2. compared with *Ezek.* 41.22.

o See alſo *Codex Middoth. cap.* 3. *ſect.* 1.

4 There are many new ceremoniall Lawes, (different from the Moſaicall) delivered in the following part of this viſion, *chap.* 45. and 46. as *p* Interpreters have particularly obſerved upon theſe places.

p Polanus & Sanctius.

5. The Temple and City were not of that greatneſſe, which is deſcribed in this viſion: for the meaſuring-Reed, containing ſix cubits of the Sanctuary (not common cubits) *chap.* 40. 5. which amount to more then 10. foot; the utter wall of the Temple being 2000. Reeds in compaſſe, *chap.* 42. 20. was by eſtimation

foure miles, and the citie, chap. 48. 16. 35. ſixe and thirty miles in compaſſe.

6. The viſion of the holy waters, chap. 47. iſſuing from the Temple, and after the ſpace of 4000. reeds, growing to a river which could not be paſſed over, and healing the waters and the fiſhes cannot bee literally underſtood of the Temple at Jeruſalem.

7. The Land is divided among the twelve Tribes, chap. 48 and that in a way and order different from the diviſion made by *Joſhua*, which cannot be underſtood of the reſtitution after the captivitie, becauſe the twelve Tribes did not return.

8. This new Temple hath with it a New Covenant, and that an everlaſting one, *Ezek.* 37. 26, 27. But at the return of the people from Babylon there was no new Covenant, ſaith *q Irenæus*, onely the ſame that was before continued till Chriſts comming.

Wherefore we muſt needs hold with *r Hierome*, *ſ Gregory*, and other latter Interpreters, that this viſion of *Ezekiel* is to bee expounded of the ſpirituall Temple, and Church of Chriſt, made up of Jewes and Gentiles; and that not by way of allegories onely, (which is the ſenſe of thoſe whoſe opinion I have now confuted) but according to the proper and direct intendment of the viſion, which in many materiall points cannot agree to *Zorobabels* temple.

I am herein very much ſtrengthned while I obſerve *t* many parallel paſſages betwixt the viſion of *Ezekiel* and the Revelation of *Iohn*; and while I remember withall that the Prophets doe in many places fore-tel the inſtitution of the Ordinances, Government and Worſhip of the new Teſtament, under the termes of Temple, Prieſts, Sacrifices, &c. and doe ſet forth the deliverance and ſtability of the Church of Chriſt, under the notions of *Canaan*; of bringing back the captivitie, &c. God ſpeaking to his people at that time, ſo as they might beſt underſtand him.

Now if you ask, how the ſeverall particulars in the viſion may be particularly expounded, and applied to the Church of Chriſt? I anſwer, The Word of God, the *River that makes glad the Citie of God*, though it have many eaſie and knowne Foords, where any

q Lib. 4 cap. 67
r Lib. 13. in Ezekiel.
ſ Hom. 13. in Ezek.
The Church of Chriſt intended.
t Compare Ezekiel 37. 27 with Rev. 21. 3 Ezekiel 40. 2. with Rev. 21. 10. Ezek. 40. 3, 4, 5. with Revel. 11. 1. & 21. 15. Ezek. 43. 2. with Revel. 14. 2. Ezek. 45. 8, 9. with Revel. 17. 16, 17. & 21 24. Ezek. 38. 2. & 39. 1. with Revel. 20. 8. Ezek. 47. 12. with Revel. 21. 2. Ezek. 48. 1. to v. 8. with Rev. 7. 4. to v. 9. Ezek. 48. 31, 32, 33, 34. with Revel. 21. 12, 13, 16. Ezek. 40. 4. with Revel. 1. 11. & 4. 1.

any of Chriſts Lambs may paſſe thorow, yet in this viſion and other places of this kind, it is a great deep, where the greateſt Elephant (as he ſaid) may ſwim. I ſhall not ſay with the Jewes, that one ſhould not reade the laſt nine chapters of *Ezekiel*, before he be thirty yeares old: Surely a man may bee twice thirty years old, and a good Divine too, and yet not able to underſtand this Viſion. Some tell us, that no man can underſtand it without skill in Geometry, which cannot be denied: but there is greater need of Eccleſiometry, if I may ſo ſpeake, to meaſure the Church in her length or continuance through many generations; in her breadth or ſpreading through many Nations; her depth of humiliation, ſorrowes, and ſufferings: her height of faith, hope, joy, and comfort, and to meaſure each part according to this paterne here ſet before us.

Wherein, for my part, I muſt profeſſe (as *Socrates* in another caſe) *Scio quod neſcio.* I know that there is a great myſtery here which I cannot reach. Onely I ſhall let forth unto you that little light which the Father of lights hath given me.

Foure things holden forth in the Viſion.

I conceive that the Holy Ghoſt in this viſion hath pointed at foure ſeverall times and conditions of the Church; that wee may take with us the full meaning, without addition or diminution.

1 The materiall Temple as a Type.

Obſerving this rule, that what agreeth not to the Type, muſt be meant of the thing typified; and what is not fulfilled at one time, muſt be fulfilled of the Church at another time.

v. Codex Middoth cum Commentariis Conſt. l'Empereur. Arias Montanus in his Libanus. I. Baptiſta Villalpandus explan. Ezek. Tom. 2. par. 2. & Tom. 3. Toſtatus in 1. Reg. 6. Lud. Capellus in compendio hiſt. Judaicæ. Ribera de Templo lib. 1. and others.

Firſt of all, it cannot bee denied, that he points in ſome ſort at the reſtitution of the Temple, worſhip of God, and City of Jeruſalem, after the captivity, as a type of the Church of Chriſt: for though many things in the viſion doe not agree to that time, as hath been proved, yet ſome things do agree: this as it is leaſt intended in the Viſion, ſo it is not fit for me at this time to inſiſt upon it. But he that would underſtand the forme of the Temple of Jeruſalem, the ſeverall parts, and excellent ſtructure thereof, will finde enough (v) written of that ſubject.

2 The Church of the Gentiles.

Secondly, this and other prophecies of building againe the Temple, may well bee applyed to the building of the Chriſtian Church by the Maſter-builders the Apoſtles, and by other Miniſters

ſters of the Goſpel ſince their dayes: Let us heare but two witneſſes of the Apoſtles themſelves, applying thoſe prophecies to the calling of the Gentiles; the one is *Paul*, 2 *Cor.* 6.16. *For ye are the Temple of the living God, as God hath ſaid, I will dwell in them and walk in them, and I will be their God, and they ſhall bee my people.* The other is *James*, who applyeth to the converted Gentiles that prophecie of *Amos*, *After this I will return and wil build again the Tabernacle of David, which is fallen down; and I will build again the ruines thereof, and I will ſet it up*, Act. 15.16.

3 A more glorious Church in the latter dayes.

But there is a third thing aimed at in this propheſie, and that more principally then any of the other two, which is the repairing of the breaches and ruines of the Chriſtian Church, and the building up of Sion in her glory, about the time of the deſtruction of Antichriſt, and the converſion of the Jewes; and this happineſſe hath the Lord reſerved to the laſt times, to build a more excellent and glorious Temple then former generations have ſeen. I mean not of the building of the materiall Temple at Jeruſalem, which the Jewes do fancy and looke for: but I ſpeake of the Church and people of God; and that I may not ſeeme to expound an obſcure Propheſie too conjecturally, which many in theſe dayes doe, *I* have theſe evidences following, for what *I* ſay.

Proved by 5 reaſons.

1. If *Paul* and *James*, in thoſe places which I laſt cited, doe apply the propheſies of building a new Temple to the firſt fruits of the Gentiles, and to their firſt converſion, then they are much more to be applied to the fulneſſe of the Gentiles, and moſt of all to the fulneſſe both of Jewes and Gentiles, which wee wait for. x Rom. 11.12. *Now if the fall of them* x (ſaith the Apoſtle, ſpeaking of the Jewes) *be the riches of the world, and the diminiſhing of them the* y Ib. ver. 15. *riches of the Gentiles, how much more their fulneſſe?* And y again *If the caſting away of them be the reconciling of the world, what ſhall the receiving of them be, but life from the dead?* Plainly inſinuating a greater increaſe of the Church, and a larger ſpread of the Goſpel, at the converſion of the Jewes, and ſo a fairer Temple, yea another world in a manner to be looked for.

2. The Lord himſelfe in this ſame chapter, *verſ.* 7. ſpeaking of the temple here propheſied of, ſaith, *The place of my Throne, and*

and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name ſhall the houſe of Iſrael no more defile, neither they nor their Kings, &c. Which as it cannot be underſtood of the Jewes after the captivitie, who did again forſake the Lord, and were forſaken of him, as *Hierome* noteth upon the place; ſo it can as ill be ſaid, to bee already fulfilled upon the Chriſtian Church, but rather that ſuch a Church is yet to be expected, in which the Lord ſhall take up his dwelling for ever, and ſhall not be provoked by their defilements and whoredomes again to take away his Kingdome, and to remove the Candleſtick.

3. This laſt temple is alſo propheſied of by *z Iſa* 2.2. *And it ſhall come to paſſe in the laſt dayes, that the mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountains* (even as here *Ezekiel* did ſee this temple *upon a very high mountain, chap.* 40. 2.) *and ſhall be exalted above the hills, and all Nations ſhal flow unto it, &c.* *a And they ſhal beat their ſwords into plough-ſhares, and their ſpeares into pruning hooks: Nation ſhal not lift up ſword againſt nation, neither ſhall they learn war any more.* Here is the building of ſuch a temple as ſhal bring peaceable and quiet times to the Church, of which that Evangelicall Prophet ſpeaketh in *b* other places alſo. And if we ſhall reade that which followeth, Iſa. 2.5. as the Chaldee Paraphraſe doth. *And the men of the houſe of Jacob ſhall ſay, Come ye, &c.* then the building of the Temple there ſpoken of, ſhall appeare to be joyned with the Jewes converſion; But howſoever, it is joyned with a great peace and calme, ſuch as yet the Church hath not ſeen.

z Iſa. 2. 2.

a Ib. verſe 4.

b Iſa. 11. 9. & 60. 17, 18.

4. We find in this viſion, that *c* when *Ezekiels* Temple ſhall be built, Princes ſhall no more oppreſſe the people of God, nor defile the name of God, *chap.* 45. 8. and 43. 7. which are in like manner joyned, *Pſal.* 102.15,16. *The heathen ſhall fear the name of the Lord and all the Kings of the earth thy glory, When the Lord ſhal build up Sion, he ſhal appear in his glory, ver.* 22. *When the people are gathered toge her, and the Kingdomes* (underſtand here alſo Kings as the Septuagints do) *to ſerve the Lord.* Which Pſalme is acknowledged to bee a Propheſie of the Kingdome of Chriſt, though under the type of bringing backe the captivitie of the Jewes

c *Polanus in Ezech.* 45. *De reformatione Status civilis agitur, v.* 8, 9, 10. *In quibus prædictio eſt, etiam principes & magiſtratus politicos, adducendos ad obedientiam fidei in Chriſtam, aut ſaltem coercendos, & in officio continendos, ne amplius opprimant populum Dei.*

Jewes, and of the building again of Zion at that time. The like Propheſie of Chriſt, we have, Pſal. 72.11. *All Kings ſhall fall downe before him, all Nations ſhall ſerve him.* But I ask, Have not the Kings of the earth hitherto for the moſt part (d) ſet themſelves againſt the Lord, and againſt his Chriſt? And how then ſhal all thoſe Propheſies hold true, except they bee co-incident with Revel. 17.16, 17. And that time is yet to come, when God ſhall put it in the hearts of Kings to *hate the whore (of Rome) and they ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.* It is foretold that God ſhall doe this great and good work, even by thoſe Kings, who have before ſubjected themſelves to Antichriſt.

d Pſal. 2. 2.

5. That which I now draw from *Ezekiels* viſion, is no other but the ſame which was ſhewed to *John*, Rev. 11.1, 2. a place ſo like to this of *Ezekiel*, that we muſt take ſpeciall notice of it, and make that ſerve for a Commentary to this; *And there was given me* (ſaith *Iohn*) *a Reed like unto a Rod, and the Angel ſtood, ſaying, Riſe and meaſure the Temple of God, and the Altar, and them that worſhip therein. But the Court which is without the Temple leave out, and meaſure it not: for it is given unto the Gentiles, and the holy City ſhal they tread under foot forty and two moneths.* This time of two and forty moneths, muſt be expounded by Rev. 13.5. where it is ſaid of the Beaſt, *power was given unto him to continue forty and two moneths*: which according to the Computation of Egyptian yeares (reckoning thirty dayes to each moneth) make three yeares and a halfe, or 1260. dayes, and that is (e) the time of the witneſſes prophecying in Sackcloth, and of the womans abode in the wilderneſſe. Now leſt it ſhould be thought that the treading downe of the holy City by the Gentiles (that is, the treading under foot of the true Church, the City of God, by the tyranny of Antichriſt and the power of his complices) ſhould never have an end in this world, the Angel gives *Iohn* to underſtand that the Church, the houſe of the living God, ſhall not lye deſolate for ever, but ſhall be built again, (for the meaſuring is in reference to building) that the kingdome of Antichriſt ſhall come to an end, and that after 1260 yeares, counting dayes for yeares as the Prophets doe. It is not my purpoſe now to ſearch when this

e Rev. 11.3. & 12.6

this time of the power of the beaſt, and of the Churches deſolation did begin, and when it ends, and ſo to finde out the time of building this new Temple: onely this much I truſt I may ſay, that if we reckon from the time that the power of the Beaſt did begin, and withall conſider the great revolution and turning of things upſide downe in theſe our dayes, certainly the worke is upon the wheele: the Lord hath pluckt his hand out of his boſome, he hath *whet his ſword, hee hath bent his bow, he hath alſo prepared the inſtruments of death*, againſt Antichriſt: ſo ſaith the Pſalmiſt of all Perſecutours, Pſal.7. 12, 13. but it will fall moſt upon that capitall enemy; Whereof there will bee occaſion to ſay more afterward.

Let me here onely adde a word concerning a fourth thing which the holy Ghoſt may ſeem to intend in this Propheſie, and that is the Church triumphant, the new Jeruſalem, which is above, unto which, reſpect is to be had (as Interpreters judge) in ſome parts of the viſion, which happly cannot be ſo well applied to the Church in this world. Even as the new Jeruſalem is ſo deſcribed (f) in the Revelation, that it may appeare to bee the Church of Chriſt, reformed, beautified, & inlarged in this world, and fully perfected and glorified in the world to come: and as many things which are ſaid of it, can very hardly bee made to agree to the Church in this world; ſo other things which are ſaid of it, can as hardly bee applied to the Church glorified in heaven, as (g) where it is ſaid, *Behold the Tabernacle of God is with men*, (having *come downe from God out of heaven*) *and hee will dwell with them and they ſhall bee his people, and God himſelfe ſhall bee with them, and be their God.* (h) Againe, *And the Nations of them that are ſaved, ſhall walke in the light of it: and the Kings of the earth doe bring their glory and honour into it.*

f Rev. 21. 4 Some reſpect had to the Church Triumphant.

g Verſe 3

h Verſe 24

But now I make haſte to the ſeverall particulars contained in my Text, *I pray God* (i) ſaith the Apoſtle, *your whole ſpirit, and ſoule, and body be preſerved blameleſſe.* And what he there prayes for, this text rightly underſtood and applied, may work in us, that is, gracious affections, gracious mindes, gracious actions. In the firſt place, a change upon our corrupt and wicked affections. *If*

The Text divided.

i 1 Theſ. 5. 23 So Phil. 1. 9, 11.

they

they be ashamed of all that they have done, saith the Lord. Secondly, a change upon our blind minds, *Shew them the forme of the house, and the fashion thereof, &c.* Thirdly, a change also upon our actions, *That they may keep the whole forme thereof, and all the Ordinances thereof, and doe them.*

k It is not BOSCH, but CALAM: Which two, some Hebricians distinguish by referring the former to the Greek αἰδὼς, and the Latin *Verecundia*: the latter to the Greeke αἰσχύνη, and the Latine *Pudor*.

k For the first, the word here used is not that which signifieth blushing through modesty, but it signifieth shame for that which is indeed shamefull, filthy, and abominable, so that it were impenitency, and an aggravation of the fault not to bee ashamed for it.

I shall here build onely one Doctrine, which will bee of exceeding great use for such a day as this. *If either We would have mercy to our selves, or would doe acceptable service in the publike Reformation, we must not onely cease to doe evill and learne to do wel, but also be ashamed, confounded, & humbled for our former evill wayes.* Here is a two-fold necessity, which presseth upon us this duty, to loath and abhorre our selves for all our abominations, to bee greatly abashed and confounded before our God. First, without this wee shall not finde grace and favour to our owne soules. Secondly, wee shall else miscarry in the work of Reformation.

Reformation not enough without humiliation. Proved two wayes.

First, I say, let us doe all the good we can, God is not pleased with us, unlesse we be ashamed and humbled for former guiltinesse. *Be zealous and repent* *l* saith Christ to the Laodiceans, be zealous in time comming, and repent of your former lukewarmnesse. *What fruit had you then in those things whereof now ye are ashamed?* *m* saith the Apostle to the Saints at Rome, of whom *n* he saith plainly, that they were *servants to righteousnesse*, and had their *fruit unto holinesse*; but that is not all, they were also ashamed while they looked back upon their old faults; which is the rather to be observed, because *o* it maketh against the Antinomian errour now a foot. It hath a clear reason for it, for without this, God is still dishonoured, and not restored to his glory. *O Lord, p* (saith *Daniel*) *righteousnesse belongeth unto thee, but unto us confusion of faces.* Those two goe together. We must be confounded, that God may bee glorified. Wee must bee judged, that God may bee justified: our mouthes must bee stopped, and

l Rev. 3.19.

m Rom. 6.21.

n *Ib.* ver. 19. 22.

o *Vid. Martyr. in Rom. 6. 21.*

p Dan. 9.27.

and laid in the duſt, that *q* the Lord may be juſt when he ſpeaketh, and cleare when he judgeth. And as *r* the Apoſtle teacheth us, that *if we judge our ſelves, we ſhall not be judged of God*; and by the rule of contraries, if wee judge not our ſelves, wee ſhall be judged of God: So ſay I now, if we give glory to God, and take ſhame and confuſion of faces to our ſelves, God ſhall not confound us, nor put us to ſhame. But if we will not bee confounded and aſhamed in our ſelves, God ſhall confound us, and poure ſhame upon us. If we loath not our ſelves, God ſhall loath us.

q Pſal. 51.4.
r 1 Cor. 11.31

Nay let me argue from the manner of men, as *ſ* the Prophet doth, *offer it now unto the Governour, will he be pleaſed with thee, or accept thy perſon?* Will thy Governour, nay, thy neighbour who is as thou art, after an injury done to him, bee pleaſed with thee, if thou do but leave off to doe him any more ſuch injuries? Will he not expect an acknowledgement of the wrong done? Is it not *t* Chriſts rule, that hee who ſeven times treſpaſſeth againſt his brother, *ſeven times turne again, ſaying, I repent?* *u David* would hardly truſt *Ittai* to goe up and downe with him, who was but a ſtranger; how much more if hee had done him ſome great wrong, and then refuſed to confeſſe it? And how ſhall we think, that it can ſtand with the honour of the moſt high God, that we ſeem to draw neare unto him, and to walke in his wayes, while in the mean time we do not acknowledge our iniquitie, and even accuſe, ſhame, judge and condemne our ſelves? Nay *x Be not deceived, God is not mocked.*

ſ Mal. 1. 8.
t Luke 17. 4.
u 2 Sam. 15. 19.
x Gal. 6. 7.

This is the firſt neceſſity of the duty which this Text holdeth forth. The Lord requireth of us not onely to doe his will for the future, but to be aſhamed for what we have done amiſſe before.

As the affections are, ſo is the judgement.

The other neceſsity of it (vvhich is alſo in the Text) is this, that except vve be thus aſhamed & humbled, God hath not promiſed to ſhevv us the patern of his houſe, nor to reveal his vvil unto us. Which agreeth vvell vvith that *Pſal.* 25.9. *The meek will he teach his way*: and *verſ.* 12. *What man is he that feareth the Lord? him ſhall he teach in the vvay that he ſhal chuſe*, and *verſ.* 14. *The ſecret of the Lord is vvith them that feare him, and he vvill ſhevv them his Covenant.* There is *ſanctification* in the affections, and here is

humiliation in the affections, ſpoken of as neceſſary meanes of attaining the knowledge of the will of God. Let the affections be ordered aright, then light which is offered, ſhall bee ſeen and received: but let light bee offered, when diſordered affections do overcloud the eye of the minde, then all is in vain.

y Pſal. 58. 4, 5. In this caſe a man ſhall be *y* like *the deaf Adder*, which will not bee taken by the voyce of the charmers, *charming never ſo wiſely*. Let the helme of reaſon be ſtirred, as well as you can imagine, if there be a contrary wind in the ſailes of the affections, the ſhip will not anſwer to the helme. It is a good argument: he is a wicked man, a covetous man, a proud man, a carnall man, an unhumbled man; *Ergo*, he will readily miſcarry in his judgement. So Divines have argued againſt the Popes infallibility. The Pope hath been, and may be a profane man; *Ergo*, he may erre in his judgement and decrees. And what wonder, that they who

z 2 Theſſ. 2. 9, 10. receive not the love of the truth, be given over *z* to *ſtrong deluſion, that they ſhould beleeve a lie?* It is as good an argument. He is an humbled man, and an man that feareth God; *Ergo* (in ſo far as he acteth and exerciſeth thoſe graces) the Lord ſhal teach him the way that he ſhall chooſe. I ſay, in ſo farre as hee acteth thoſe graces: becauſe when hee grieves the ſpirit, and cheriſheth the fleſh, when the child of God is more ſwayed by his corruptions, then by his graces, then he is in great danger to bee given up to

a John 16. 13. the counſel of his owne heart, and to be deſerted by *a* the holy Ghoſt, which ſhould leade him into all truth.

An Objection anſwered. But we muſt take notice of a ſeeming contradiction here in the Text. God ſaith to the Prophet in the former verſe, *Shew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities.* And *Jerem.* 31. 19. *Ephraim* is firſt inſtructed, then aſhamed. And here it is quite turned over in my text: If they be aſhamed, ſhew them the Houſe.

I ſhall not here make any digreſſion unto the debates and diſtinctions of Scool-men, what influence and power the affections have upon the underſtanding and the will. I will content my ſelf with this plain anſwer. Thoſe two might very well ſtand together: light is a help to humiliation, and huniliation a help to light. As there muſt be ſome worke of faith, and ſome apprehenſion

of

of the Love of God, in order, before true Evangelicall repentance, yet this repentance helpeth us, to beleeve more firmely, that our ſinnes are forgiven. The ſoul in the pains of the new birth, is like *b Tamar* travelling of her twins, *Pharez* and *Zarah*: faith, like *Zarah*, firſt putting out his hand, but hath no ſtrength to come forth, therefore draweth back the hand againe; till repentance, like *Pharez* have broken forth; then can faith come forth more eaſily. Which appeareth in that woman, *Luke* 7. 47, 48. ſhee wept much, becauſe ſhee loved much, ſhee loved much, becauſe ſhe beleeved, and by faith had her heart enlarged, with apprehending the rich grace, and free love of Chriſt to poore ſinners: this faith moves her bowels, melts her heart, ſtirres her ſorrow, kindles her affection. Then, and not till then, ſhe gets a proppe to her faith, and a ſure ground to build upon. It is not till ſhee have wept much, that Chriſt intimates mercy, and ſaith, *Thy ſins are forgiven thee.* Juſt ſo is the caſe in this Text. Shew them the Houſe, ſaith the Lord, that they may be aſhamed; Give them a view of it, that they may thinke the worſe of themſelves, that they want it, that they may bee aſhamed for all their iniquities, whereby they have ſeparate betwixt their God and themſelves, ſo that they cannot *c behold the beauty of the Lord*, nor *enquire in his Temple.* And if when they begin to ſee it, they have ſuch thoughts as theſe, and humble themſelves, and acknowledge their iniquities, then goe to, and ſhew them the whole Fabricke, and Structure, and all the gates thereof, and all the parts thereof, and all things pertaining thereto.

b Gen. 38. 28, 29, 30.

c Pſal. 27. 4.

I ſuppoſe I have ſaid enough for confirmation and clearing of the Doctrine concerning the neceſſitie of our being aſhamed and confounded before the Lord. I have now a fourefold application to draw from it.

The firſt application ſhall be to the malignant enemies of the Cauſe and People of God at this time, who deſerve *Jeremiahs* black mark to be put upon them. *d Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh.* When he would ſay the worſt of them, this is it: *e Thou hadſt a whores forehead, thou refuſedſt to be aſhamed.* There are ſome ſonnes of *Belial* riſen up againſt us, who have

Firſt application to the Enemies.

d Jer. 6. 15. & 8. 12.

e Jer. 3. 3.

done ſome things, whereof I dare ſay, many Heathens would have been aſhamed: yet they are as farre from being aſhamed of their outrages, as *Caligula* was, who ſaid of himſelfe, that he loved nothing better in his owne nature, then that he could not bee
f Phil. 3. 19. aſhamed; nay, *f their glory is their ſhame*, and if the Lord do not open their eyes to ſee their ſhame, their end will be deſtruction. Is it a light matter to ſwear and blaſpheme, to coine and ſpread lies, to deviſe calumnies, to break treaties, to contrive treacherous plots, to exerciſe ſo many barbarous cruelties, to ſhed ſo much bloud, and (as if that were too little) to bury men quick? Is all this no matter of ſhame? And when they have ſo often profeſſed to be for the true Proteſtant Religion, ſhall they not be aſhamed to thirſt ſo much after Proteſtant bloud, and in that cauſe deſire to aſſociate themſelves with all the Papiſts at home and abroad, whoſe aſsiſtance they can have, and particularly with thoſe matchleſſe monſters (they call them Subjects) of Ireland, who (if the computation fail not) have ſhed the bloud of ſome hundred thouſands in that Kingdome? for our part it ſeems, they are reſolved to give the worſt name to the beſt thing which we can doe, and therefore they have not beene aſhamed to call a Religious and Loyal Covenant, a traiterous and damnable Covenant. I have no pleaſure to rake up theſe and other dunghills: The text hath put this in my mouth which I have ſaid. O that they could re-
g Act. 8. 23. cover themſelves out of *g the gall of bitterneſſe, and bond of iniquitie*. O that we could heare that they begin to bee aſhamed of
h Iſa. 26. 11. their abominations. *h Lord when thy hand is lifted up, they will not ſee, but they ſhall ſee and be aſhamed, for their envie at thy people.*
i Iſa. 66. 5. *i The Lord ſhall appear to your joy, and they ſhal be aſhamed.*

2. Application to the Kingdome. But now in the ſecond place let me ſpeak to the Kingdom, and to you whom it concerneth this day, to be humbled, both for your own ſins, and for the ſins of the Kingdome, which you repreſent. Although your ſelves whom God hath placed in this honourable ſtation, and the Kingdom which God hath bleſſed with many choice bleſsings, bee much and worthily honoured among the children of men, yet when you have to do with God, and with that wherein his great Name and his glory is concerned, you muſt not think of honouring, but rather abaſhing your ſelves, and creeping

creeping low in the duſt. *Livius* *k* tels us that when *M. Claud. Marcellus* would have dedicate a Temple to *Honour* and *Vertue*, the Prieſts hindered it, *quod utri Deo res divina fieret, ſciri non poſſet*; becauſe ſo it could not be known, to which of the two Gods he ſhould offer ſacrifice: farre bee it from any of you, to ſuffer the will of God, and your own credit, to come in competition together, or to put back any point of truth, becauſe it may ſeem peradventure ſome way to wound your reputation, though when all is well examined, it ſhall be found your glory.

k Decad. 3. l. 7.

In regard of former defilements.

You are now about the caſting out of many corruptions, in the government of the Church, and worſhip of God. Remember therefore it is not enough to cleanſe the houſe of the Lord, but you muſt be humbled for your former defilements wherewith it was polluted. It is not enough that England ſay with *Ephraim* in *l* one place, *What have I to do any more with Idols?* England muſt ſay alſo with *Ephraim* in *m* another place, *Surely after that I was turned I repented; and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed and even confounded, becauſe I did bear the reproach of my youth.* Let England ſit down in the duſt, & wallow it ſelfe in aſhes, and cry out as *n* the Lepers did, *Unclean, Unclean*, and then riſe up and caſt away the leaſt ſuperſtitious Ceremony, *o As a menſtruous cloth, and ſay unto it, Get thee hence.* I know that thoſe who are not convinced of the intrinſecall evil and unlawfulneſſe of former corruptions, may upon other conſiderations go along and joyne in this Reformation. For according to *p Auguſtines* rule, men are to let go thoſe Eccleſiaſticall cuſtomes, which neither Scriptures, nor Councels binde upon us, nor yet are univerſally received by all Churches. And according to *Ambroſe* his rule to *Valentinian*, *Epiſt.* 31. *Nullos pudor eſt ad meliora tranſive*: It is no ſhame to change that which is not ſo good, for that which is better. So doth *q Arnobius* anſwer the

l Hoſ. 14. 8.

m Jer. 31. 19.

n Levit. 13. 45

o Iſa. 30. 22.

p Aug. Epiſt. 119. c. 19. *Omnia itaq; talia quæ neque ſacrarum Scripturarum auctoritatibus continentur nec in Epiſcoporum Conciliis ſtatuta inveniuntur, nec conſuetudine univerſæ Eccleſiæ roborata ſunt, ſed diverſorum locorum diverſis moribus innumerabiliter variantur, ita ut vix aut omino nunquam inveniri poſſint cauſæ, quas in eis inſtituendis homines ſecuti ſunt, ubi facultas tribuetur, ſine ulla dubitatione, reſecanda exiſtimo.* *q Arnob. adverſus Gentes, lib. 2. Cum igitur & vos ipſi modo illos mores, modo alias leges, fueritis ſecuti, multaque vel erroribus cognitis, vel animadverſione meliorum ſint à vobis repudiata: quid eſt à nobis factum, contra ſenſum judiciumq; commune, ſi majora & certiora delegimus?*

Pagans

Pagans, who objected the novelty of the Christian Religion; you should not look so much, saith he, *quid reliquirimus, as quid secuti simus:* be rather satisfied with the good which we follow, then to quarrel why we have changed our former practise. He giveth instance, that when men found the art of weaving clothes, they did no longer clothe themselves in skins, and when they learned to build houses they left off to dwell in rocks and caves. All this carrieth reason with it, for *Optimum est eligendum.* If all this do not satisfie, it may be *r Nazianzens* rule move some man; when there was a great stirre about his Archbishoprick of Constantinople, he yeelded for peace: because this storm was raised for his sake, he wished to be cast into the Sea. He often professeth, that he did not affect riches, nor dignities, but rather to be freed of his Bishoprick. We are like to listen long, before we heare such expressions either from Arch-bishop or Bishop in England, who seem not to care much who sink, so that themselves swim above. Yet I shal name one rule more, which I shall take from the confessions of two English Prelats. *s* One of them hath this Contemplation upon *Hezekiahs* taking away the Brazen Serpent, when he perceived it to be superstitiously abused: *Superstitious use,* saith he, *can marre the very institutions of God; how much more the most wise and well grounded devices of men?* *t* Another of them acknowledgeth, that whatsoever is taken up, at the injunction of men, and is not of Gods own prescribing, when it is drawn to superstition, cometh under the case of the Brazen Serpent. You may easily make the assumption, and then the conclusion, concerning those Ceremonies which are not Gods institutions, but mens devices, and have been grossely and notoriously abused by many to Superstition.

Now to return to the point in hand, if upon all or any of these or the like principles, any of this kingdom shal join in the removal of corruptions out of the Church, which yet they do not conceive to be in themselvs, and intrinsecally corruptions in Religion; in this case, I say (as *u* the Apostle in another place) *I therein do rejoyce, and will rejoyce*, because *every way* Reformation is set forward. But let such a one look to himselfe how the Doctrine drawn from this Text falleth upon him, that he who only ceaseth

r Greg. Naz. Orat. 28. Primariæ sedis dignitatem nobis eripient? quam prudentum etiam quispiam aliquando admiratus est: nunc autem eam fugere ut mihi quidem videtur primæ & singularis est prudentiæ: propter hanc enim res omnes nostræ jactantur ac concutiuntur: propter hanc fines orbis terræ suspitione & bello flagrant, &c. Utinam autem ne ullus quidē sedis principatus esset, nec ulla loci prælatio, & tyrannica prærogativa, ut ex sola virtute cognosceremur. Vide etiam Orat. 27 & 32. & Carm. 12. ad Constantinop.

s Bp. Hall, lib. 7. Contempl.

t Bp. Andrewes Sermon on Phil. 2. 10.

u Phil. 1. 18.

ceaſeth to do evill, but repenteth not of the evill, he who applieth himſelfe to Reformation, but is not aſhamed of former defilements, is in danger both of Gods diſpleaſure, and of miſcarrying in his judgement about Reformation. It is far from my meaning to diſcourage any, who are with humble and upright hearts, ſeeking after more light then yet they have. I ſay it only for their ſake, who through the preſumption and unhumbledneſſe of their ſpirits, will acknowledge no fault in any thing they have formerly done in Church matters.

I cannot leave this application to the Kingdome, till *I* inlarge it a little further. There are foure conſiderations which may make England aſhamed and confounded before the Lord.

Foure conſiderations for Englands humiliation.

1. Becauſe of the great Bleſsings which it hath ſo long wanted. Your flouriſhing eſtate in the world, could not have countervailed the want of the puritie and liberty of the Ordinances of Chriſt. That was a heavie *x* word of the Prophet, *Now for a long ſeaſon Iſrael hath been without the true God, and without a teaching Prieſt, and without Law.* It hath not been altogether ſo with this land, where the Lord hath not had onely a true Church, but many burning and ſhining lights, many gracious Preachers and Profeſſours, many notable defenders of the Proteſtant cauſe againſt Papiſts, many who have preached and written worthily of practicall Divinity, and of thoſe things which moſt concerne a mans ſalvation. Nay, *I* am perſwaded, that all this time paſt there have beene in this Kingdome many thouſands of his ſecret and ſealed ones, who have been groaning under that burthen and bondage which they could not help, and have been *y Waiting for the conſolation of Iſrael.* Nevertheleſſe, the Reformation of the Church of England hath been exceedingly deficient, in Government, Diſcipline and Worſhip: yea, and many places of the Kingdome, have been *without a teaching Prieſt*, and other places poyſoned with falſe teachers. It is *z* ſaid, that all the houſe of *Iſrael* lamented after the Lord, when they wanted the Ark twenty years. O let England lament after the Lord, untill the Ark be brought into the own place of it.

1. For the great bleſſings it hath long vvanted.

x 2 Chron. 15. 3.

y Luke 2. 25.

z 1 Sam. 7. 2.

2. There is another cauſe of this great humiliation, and that is the point in the Text, to be aſhamed *of all that you have done.*

2. For it is great ſins ingraven in the preſent judgements.

Sinne,

Sinne, Sinne is that which blacketh our faces, and covereth us with confuſion as with a Mantle: and then moſt of all when we may reade our ſin in ſome judgement of God which lieth upon us. Therefore the *Septuagints* here in ſtead of being aſhamed of all that they have done, reade *a accept their puniſhment for all that they have done.* Which agreeth to *b* that word in the Law: *If then their uncircumciſed hearts be humbled* (The Greeke readeth there *aſhamed*) *and they then accept of the puniſhment of their iniquitie.* This is now Englands caſe, whoſe ſin is written in the preſent judgement, and graven in your calamity as *c with a pen of iron, and with a point of a Diamond*: to make you ſay, *d The Lord our God is righteous in all his works, which he doth: for we obeyed not his voice.* Did not the land make Idoll Gods of the Court, and of the Prelaticall Clergy, and feared them, and followed them more then God, and obeyed them rather then God, ſo that their threſhold was ſet by Gods threſhold, & their poſts by Gods poſts, as it is ſaid *v.7.* (I ſpeak not now of lawfull obedience to Authority.) Is it not a righteous thing with the Lord, to make theſe your idols his rods to correct you? Hath not England harboured and entertained Papiſts, Prieſts and Jeſuits in its boſome? Is it not juſt, that now you feel the ſting and poyſon of theſe vipers? Hath there not been a great compliance with the Prelates, for peace ſake, even to the prejudice of Truth? Doth not the Lord now juſtly puniſh that Epiſcopall peace, with an Epiſcopall warre? Was not that Prelaticall government firſt deviſed, and ſince continued to preſerve peace, and to prevent Schiſmes in the Church? and was it not Gods juſt judgement that ſuch a remedy of mans invention ſhould rather increaſe then cure the evil? ſo that Sects have moſt multiplied under that Government, which now you know by ſad experience. Hath not this Nation for a long time taken the Name of the Lord in vaine, by a formall worſhip and empty profeſſion? Is it not a juſt requitall upon Gods part, that your enemies have all this while taken Gods Name in vain, and taken the Almighty to witneſſe of the integrity of their intentions for Religion, Law and Liberty, thus perſwading the world to beleeve a lye? What ſhal I ſay of the Book of Sports, and other prophanations of the Lords day? This licentiouſneſſe was moſt accep-

a Καὶ οὗτοι λήψονται τὴν κόλασιν αὐτῶν ὑπὲρ πάντων ὧν ἐποίησαν.

b Lev. 26. 41.

c Jer. 17. 1.

d Dan. 9.14.

acceptable to the greateſt part, and they e *loved to have it ſo.* e Jer.5.31.
Doth not the great famine of the Word, almoſt every where in the Kingdome, except in this City, make the Land mourn on the Sabbath, and ſay, f *I do remember my faults this day?* Yea, doth f Gen.41.9.
not the Land now enjoy her Sabbaths, while men are conſtrained not only to ceaſe from ſports on that day, but from labouring the ground, & from other works of their calling upon other dais? What ſhould I ſpeak of the luſts and uncleanneſſe, gluttony and drunkenneſſe, chambering and wantonneſſe, prodigality and laviſhneſſe, exceſſe of riot, masking and balling and ſporting, when Germany and the Palatinate and other places were wallowing in bloud, yea, when there was ſo much ſin and wrath upon this ſame Kingdome? Will not you ſay now, that for this the Lord God hath cauſed g *your ſun to go down at noon*, and hath turned g Amos 8.9,
your feaſts into mourning, and all your ſongs into lamentation? Or 10.
what ſhould I ſay of the oppreſſions, injuſtice, couſinage in trading and in merchandiſe, which your ſelves know better then I can do, how much they have abounded in the Kingdome? Doth not God now puniſh the ſecret injuſtice of his people, by the open injuſtice of their enemies? Doe ye not remember that miſchiefe was framed by a Law? and now when your enemies execute miſchiefe againſt Law, will you not ſay, *Righteous art thou O Lord, and juſt are thy judgements*? One thing I may not forget, and that is, that the Lord is puuiſhing bloud with bloud, the bloud of the oppreſſed, the bloud of the perſecuted, the bloud of thoſe who have dyed in priſons, or in ſtrange Countries, ſuffering for righteouſneſſe ſake. *h* He that departed from evil did h Iſa.59.15.
even make himſelfe a prey. There was not ſo much as one drop of bloud ſpilt upon the Pillory, for the teſtimony of the Truth, but it crieth to Heaven; *i* for precious is the bloud of the Saints. i Pſal.72.14.
Doth not all the bloud ſhed in Queen *Maries* dayes cry? And doth not the bloud of the Palatinate & of Rochel cry? And doth not the bloud of ſoules cry? which is the loudeſt cry of all. God ſaid to *Cain*, k *The voice of thy brothers bloud cryeth unto me* k Gen.4.10.
from the ground; the Hebrew hath it, *thy brothers blouds*; which is wel expounded both by the Chaldee Paraphraſe, and the Jeruſalem Targum, the voice of the bloud of all the generations and

the righteous people which thy Brother ſhould have begotten, cryeth unto me. I may apply it to the thing in hand, The ſilencing, depoſing, perſecuting, impriſoning, and baniſhing of ſo many of the Lords Witneſſes, of the moſt painfull and powerfull Preachers; and the preferring of ſo many, either dumbe Dogs, or falſe Teachers, maketh *the voice of bloods* to cry to heaven, even the blood of many thouſands, yea thouſands of thouſand ſouls, which have been loſt by the one, or might have been ſaved by the other. God will require the blood of the children which thoſe righteous *Abels* might have begotten unto him. There is beſide all this, more Blood-guiltineſſe which is ſecret, but ſhall ſometime be brought to light. O Blood, blood: O let the Land tremble, while the righteous Judge (*l*) makes *inquiſition for blood.* O let *England* cry, (*m*) *Deliver me from blood-guiltineſſe O God.*

l Pſal. 9. 12

m Pſal. 51. 14

But you will ſay peradventure, Many of theſe things, whereof I have ſpoken, ought not to be charged upon the Kingdome, they were onely the acts of a prevalent Faction for the time.

An objection anſwered.

I Anſwer: Firſt, God will impute them to the Kingdom, unleſſe the Kingdom mourn for them. (*n*) God gives not a charge to the deſtroying Angel, to ſpare thoſe who have not been Actors in the publike ſins and abominations, but to ſpare thoſe onely who cry and ſigh for thoſe abominations.

n Ezek. 9. 4

Secondly, When the Miniſters of State, or others, having authority in Church or Common-wealth, take the boldneſſe to do ſuch acts, the Kingdom is not blameleſſe; for they durſt not have done as they did, had the Land but diſclaimed, diſcountenanced, and cryed out againſt them. It is marked both (*o*) of *John* Baptiſt, and (*p*) of Chriſt, and (*q*) of the Apoſtles, that ſo long as the people did magnifie them, and eſteem them highly, their enemies durſt not do unto them, what elſe they would have done.

o Matth. 14. 5
p Matt. 21. 46
q Acts 4. 21

3 For its preſumption.

A third conſideration concerning the Kingdom is this. Notwithſtanding of all the happineſſe and Goſpel-bleſſings which it hath wanted in ſo great a meaſure, and notwithſtanding of all the ſins which have ſo much abounded in it: (*r*) yet the ſervants of God have charged it with great preſumption, that the Church

r *Brightman* on Rev. 3. 17. *Rogers* of faith, Chap. 10

of England hath ſaid *ſ* with the Church of Laodicea, *I am rich, and increaſed with goods, and have need of nothing.* It hath been proud of its Clergy, learning, great revenues, peace, plenty, wealth and abundance of all things. And as the Apoſtle *t* chargeth the Corinthians, *ye are puffed up, and have not rather mourned,* that the wicked ones *might be taken away from among you.* And would God this preſumption had taken an end when God did begin to afflict the Land: It did even make an Idol of this Parliament, and truſted to its own ſtrength & armies; which hath provoked God ſo much, that he hath ſometimes almoſt blaſted your hopes that way, and hath made you to feele your weakneſſe even where you thought your ſelves ſtrongeſt: God would not have England ſay, *u Mine own hand hath ſaved me.* Neither will he have Scotland to ſay, *My hand hath done it:* But he will have both to ſay, His hand hath done it, when we were loſt in our own eyes. God grant that your leaning ſo much upon the arm of fleſh be not the cauſe of more blowes. God muſt be ſeen in the work, and he will have us to give him all the glory, and to ſay, *x Thou haſt wrought all our works for us.* O that all our preſumption may be repented of, and that the land may be yet more deeply humbled. Aſſuredly God will ariſe and ſubdue our enemies, and command deliverances for *Jacob:* but it is as certaine, God will not doe this til we be more humbled, and (as the Text ſaith) aſhamed of all that we have done.

ſ Rev. 3. 17.

t 1 Cor. 5. 2.

u Jude 7. 2.

x Iſa. 26. 12.

Fourthly, there is another Motive more Evangelical: let England be humbled even for the mercy, the moſt admirable mercy which God hath ſhewed upon ſo undeſerving and evil deſerving a Kingdome. See it in this ſame Prophecie: *y I will eſtabliſh my Covenant with thee, and thou ſhalt know that I am the Lord, That thou maiſt remember, and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified toward thee for all that thou haſt done, ſaith the Lord God.* And again, *z Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your own wayes, O houſe of Iſrael. O my God, a* ſaith *Ezra, I am aſhamed and bluſh to lift up my face to thee.* And what was it that did ſo confound him? you may find it in that which followeth: God had ſhewed them mer-

4 Becauſe of Gods goodnes

y Ezek. 16. 62, 63.

z Ezek. 36. 32

a Ezra 9. 6.

cy, and had left them a remnant to eſcape, and had given them a naile in his holy place, and had lightened their eyes. b *And now*, b Ezra 9.10. ſaith he, *O our God, what ſhall we ſay after this? for we have forſaken thy Commandements.* Let us this day compare (as he did) Gods goodneſſe and our own guiltineſſe. England deſerved nothing, but to get a bill of divorce, and that God ſhould have ſaid in his wrath, Away from me, I have no pleaſure in you: but now he hath received you into the bond of his Covenant, he rejoiceth over you to doe you good, and to dwell among you, his Banner over you is love. O let our hard hearts be overcome and be confounded with ſo much mercy, and let us be aſhamed of our ſelvs, that after ſo much mercy, we ſhould be yet in our ſins and treſpaſſes.

3 Application to the Miniſterie. Their repentance rare. c Mar. 10.24, 25.

There is a third application, which I intend for the Miniſtery, who ought to goe before the people of God in the example of Repentance and Humiliation. You know the old obſervation, *Raro vidi Clericum pœnitentem, I have ſeldome ſeene a Clergy man penitent.* As Chriſt c ſaith of rich men, I may ſay of learned men; It is eaſier for a Camel to go through the eye of a needle, then for a man that truſts in his learning to enter into the Kingdome of heaven. He will needs maintain the lawfulneſſe of all which he hath done, and will not be (as this Text would have him) aſhamed of all that he hath done. Yet it is not impoſſible with God to make ſuch a one deny himſelfe, and that d whatſoever in him exalts it ſelf againſt Chriſt, ſhould be brought in captivity to the obedience of Chriſt. Among all that were converted by the Miniſterie of the Apoſtles, I wonder moſt at the converſion of a great company of Prieſts, *Acts* 6.7. I do not ſuſpect (as e two learned men have done) that the text is corrupted in that place, and that it ſhould be otherwiſe read. I am the rather ſatisfied, becauſe there is nothing there mentioned of the converſion of the high Prieſt, or of the chiefe Prieſts, the heads of the foure and twenty Orders, which were upon the Councell, and had condemned Chriſt: the place cannot be underſtood but of a multitude of common or inferiour Prieſts: Even as by proportion in *Hezekiahs* Reformation, f *the Levites were more upright in heart then the Prieſts.*

d 2 Cor. 10.5. Yet examples there be of it. e *Caſaubon* and *Beza.*

f 2 Chro. 29.34

And

And now many of the inferior Clergie (as they were abuſively called) are more upright in heart unto this preſent reformation then any of thoſe who had aſſumed to themſelves high degrees in the Church. The hardeſt point of all is, ſo to embrace and follow reformation, as to be aſhamed of former prevarications and pollutions. But in this alſo the holy Ghoſt hath ſet examples before the Miniſters of the Goſpel. I reade 2 *Chron.*30.15. *The Prieſts and the Levites were aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the Lord.* They thought it not enough to be ſanctified, but they were aſhamed that they had bin before defiled. A great Prophet is not content to have his judgment rectified, which had been in an errour, but he is aſhamed of the errour he had been in. g *So fooliſh was I,* ſaith he, *and ignorant, I was as a beaſt before thee.* A great Apoſtle muſt glorifie God, and humbly acknowledge his owne ſhame. h *For I am the leaſt of the Apoſtles,* ſaith he, *that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God.* And ſhall I add the example of a great father? i *Auguſtine* confeſſeth honeſtly, that for the ſpace of nine years, he both was deceived, and did deceive others. Nature will whiſper to a man, to looke to his credit: But the Text here calleth for another thing, to look to the honor of God, and to thy own ſhame, and yet in ſo doing thou ſhalt be more highly eſteemed both by God and by his children. Now without this, let a man ſeem to turn and reform never ſo well, all is unſure work, and built upon a ſandie foundation. And whoſoever will not acknowledge their iniquity, and be aſhamed for it, God ſhall make them beare their ſhame, according to that which is pronounced in the next Chapter, ver.10,11,12,13,14,15. againſt the Levites, who had gone aſtray, when Iſrael went aſtray after their Idols: and according to that *Mal.*2.8,9. *Ye have corrupted the Covenant of Levi, ſaith the Lord of Hoſts, Therefore have I alſo made you contemptible and baſe before all the people.*

g Pſal.73.22.

h 1 Cor.15.9.

i *Confeſ.lib.*4. *Per idem tempus annorum novem, &c. ſeducebamur, & ſeducebamus, falſi atque fallentes in variis cupiditatibus, &c. Irridebant me arrogantes, & nondum ſalubriter proſtrati & eliſi a te Deus meus: ego tamen confitebor tibi dedecora mea, in laude tua.*

The fourth and laſt application of this doctrine, is for every Chriſtian. The Text teacheth us a difference betwixt a preſumptuous and a truly humbled ſinner. The one is aſhamed of his ſinnes, the other not. By this mark let every one of us trie himſelf

4 Application to every Chriſtian.

ſelfe this day. It is a ſaving grace to be truly and really aſhamed of ſinne: It is one of the promiſes of the Covenant of grace,

k Ezek. 36. 31. *k Then ſhall ye remember your own evil wayes, and your doings that were not good, and ſhall loath your ſelves in your owne ſight, for your iniquities, and for your abominations.* Trie then, if thou haſt but thus much of the work of grace in thy ſoul, and if thou haſt, be aſſured of thy intereſt in Chriſt and in the New Covenant. A reprobate may have ſomewhat which is very like this grace: but I ſhall lay open the difference betwixt the one and the other in theſe particulars.

Five marks of defference betwixt the humiliation of the childe of God, and that of the Hypocrite.

1. To be truly aſhamed of ſinne, is to be aſhamed of it as an act of filthineſſe and uncleanneſſe. The childe of God, when he comes to the throne of grace, is aſhamed of an unclean heart, though the world cannot ſee it. A naturall man at his beſt, looketh upon ſinne as it damneth and deſtroyeth the ſoul, but he cannot look upon it as it defiles the ſoul. Shame ariſeth properly from a filthy act, though no other evil be to follow upon it.

2. As we are aſhamed of acts of filthineſſe, ſo of acts of folly. A natural man may judge himſelf a fool in regard of the circumſtances or conſequents of his ſinne, but he is not convinced that ſinne in it ſelf is an act of madneſſe and folly. When the childe

l 1 Cor. 3. 18. of God is humbled *l* he becomes a foole in his owne eyes, he perceives he hath done like a mad foole; Therefore he is ſaid

m Luke 15. 17. then to *m* come to himſelf.

n Pſal. 130. 4. Rom 2. 4. 3. The childe of God is aſhamed of ſinne *n* as an act of unkindneſſe and unthankfulneſſe to a ſweet mercifull Lord: though there were no other evil in ſinne, the conſcience of ſo much mercy and love ſo farre abuſed, and ſo unkindly recompenſed, is that which confoundeth a penitent ſinner. As the wife of a kinde husband, if ſhe play the whore (though the world know it not) and if her husband, when he might divorce her, ſhall ſtill love her, and receive her into his boſome; ſuch a one, if ſhe have at all any ſenſe or any bowels of ſorrow, muſt needs be ſwallowed up of ſhame and confuſion for her undutifulneſſe and treachery to ſuch a husband. But now the Hypocrite is not at all troubled or afflicted in ſpirit for ſinne as it is an act of unkindneſſe to God.

4. Shame,

4. Shame, *o* as Philosophers have defined it, is *the feare of a just reproofe*; not simply, the feare of a reproofe, but the feare of a just reproofe; that is servile, this filiall. The childe of God is ashamed of the very guiltinesse, and of that which may bee justly laid to his charge: the Hypocrite not so. *p Saul* was not ashamed of his sinne, but he was ashamed that *Samuel* should reprove him before the Elders of the people. Christs adversaries were ashamed, *Luke* 13.17, not of their errour, but because their mouthes were stopped before the people, and they could not answer him. An hypocrite is ashamed, q *as a thief is ashamed when he is found*; mark that, *when he is found*: a thiefe is not ashamed of his sinne, but because he is found in it, and so brought to a shamefull end.

o *Gellius l.19. cap.6. Pudor est timor justæ reprehensionis. Ita enim Philosophi definiunt, αἰσχύνη ἐστὶ φόβος δικαίου ψόγου.*

p 1 Sam. 15.15 30.

q Jer. 2 26.

5. When the cause of God is in hand, a true penitent is so ashamed of himself, that he feares the people of God shall bee put to shame for his sake, and that it shall goe the worse with them, because of his vilenesse and guiltinesse. This made *r David* pray, *O God, thou knowest my foolishnesse, and my sinnes are not hid from thee: let not them that wait on thee, O Lord God of hosts be ashamed for my sake: let not those that seeke thee be confounded for my sake, O God of Israel.* The sorrow and shame of an hypocrite (as all his other seeming graces) are rooted in selfe-love, not in the love of God: he hath not this in all his thoughts, that he is a spot or blemish in the body or Church of Christ, and therefore to be humbled, lest for his sake God be displeased with his people; lest such a vile and abominable sinner as he is, bring wrath and confusion upon others, and make Israel turn their back before the enemy. O happy soul that hath such thoughts as these.

r Psal. 69.5,6.

I have now done with the first part of the Text, wherein I have beene the larger, because it most fitteth the worke of the day.

The second follows, *Shew them the form of the house*, &c.

Second part of the Text explained.

Before I come to the Doctrines which do here arise, I shall first explaine the particulars mentioned in this part of the Text, so as they may agree to the spiritual Temple or Church of Christ which in the beginning I proved to be here intended.

First,

The fashion of the house.

First, we finde here the forme and fashion of a house, in which the parts are very much diversified one from another: there are in a formed and fashioned house, doores, windowes, posts, lintels, &c. There is also a multitude of common stones in the walls of the house. Such a house is the visible ministeriall Church of Christ, the parts whereof are *partes dissimilares*, some Ministers, and Rulers, some eminent Lights; others of the ordinary rank of Christians, that make up the walls. If God hath made one but a small pinning in the wall, he hath reason to be content; and must not say, why am not I a poast or a corner stone, or a beame? Neither yet may any corner stone despise the stones in the wall, and say, I have no need of you.

The gates.

Secondly, the Prophet was here to shew them *the goings out of the house, and the commings in thereof.* These are not the same, but different gates; it is plain, *chap.46. 9. When the people of the land shall come before the Lord in the solemne feasts, he that entereth in by the way of the North-gate to worship, shall goe out by the way of the South-gate, &c. he shall not return by the way of the gate whereby he came in.* And that not onely to teach us order, and the avoyding of confusion (occasioned by the contrary tides of a multitude) but to tell us further, that ſ *No man having put his hand to the plough, and looking backe, is fit for the Kingdome of God.* Wee must not goe out of the Church the way that wee came in, (that were a doore of defection) but hold our faces forward till we goe out by the doore of death.

ſ Luke 9.62.

The formes within and without.

Thirdly, the Text hath twice all the formes thereof: which I understand of the outward formes, and of the inward formes: which two I finde very much distinguished by those who have written of the forme and structure of the Temple. The Church is exceedingly beautified, even outwardly, with the Ordinances of Christ; but the inward formes are the most glorious: t *For behold the kingdome of God is within you*: and it *commeth not with observation.* u *The Kings daughter is all glorious within*; yet even *her clothing is of wrought gold.* x When the Angel had made an end of measuring the inner house, then hee brought forth *Ezekiel* by the East-gate (which was the chiefe gate by which the people commonly entred) and measured the utter wall

t Luke 17.20, 21.

u Psal.45. 13.

x Chap.42.15.

wall in the last place. Gods method is, first to try the heart and reines, then to give to a man according to his works, *Jer.*17.10. So should we measure by the reed of the Sanctuary, first, the inner house of our hearts and minds; and then to measure our utter wals, and to judge of our profession and externall performances.

Lastly, the Prophet is commanded to write in their sight *all the ordinances thereof, and all the laws thereof*: for the Church is a house, not onely in an *Architectonick* but in an *Oeconomick* sense: It is Christs Familie governed by his own Laws; and a (*y*) Temple which hath in it *them that worship*, it hath the own proper laws of it, by which it is ordered. *Aliæ sunt leges Cæsarum, aliæ Christi,* (*z*) saith *Hierom*; *Cæsars laws and Christs laws are not the same, but diverse one from another.* (*a*) Schoolmen say, that a law, properly so called, is both *illuminative*, and *impulsive*: *Illuminative*, to informe and direct the judgement; *Impulsive*, to move and apply the will to action. And accordingly there are two names in this Text given to Christs lawes and institutions: (*b*) one which importeth the instruction and information of our minds: (*c*) another which signifieth a deep imprinting or engraving (and that is made upon our hearts and affections) such as a pen of iron and other instruments could make upon a stone. It is not well when either of the two is wanting: for the light of truth without the engraving of truth, may be extinguished: and the engraving of truth, without the light of truth, may be obliterate.

The laws of it.

y Rev.11.1.

z *In Epitaphio Fabiolæ.*

a *Suarez, de leg. lib.*1.*cap.*5. *Caspensis curs. Theol. tract.*13. *disp.*1.*sect.*1.

b TORAH, from JARAH, *demonstravit, docuit.*

c CHOK from CHAKAK, which is *insculpere lapidi vel ligno.*

All these I shall passe, and onely pitch upon two Doctrines which I shall draw from this second part of the Text: One concerning the will of Gods commandement, what God requireth of Israel to doe; Another concerning the will of Gods decree, what he hath purposed himself to doe.

The first is this; *God will have Israel to build and order his Temple, not as shall seem good in their eyes, but according to his owne paterne onely which he sets before them.* Which doth so evidently appear from this very Text, that it needeth no other proofe: for what else meaneth the shewing of such a paterne, to be kept and followed by his people? Other passages of this kinde there are which do more abundantly confirme it.

The Church tied to Gods own paterne.

d Gen. 6. 14, 15, 16. The Lord d did prescribe to *Noah* both the matter, and fashion, and measures of the Ark. To *Moses* he gave a patern of the Tabernacle, of the Ark, of the Mercy-seat, of the Vaile, of the Curtaines, of the two Altars, of the Table, and all the furniture thereof, of the Candlestick and all the instruments thereof, &c. And though *Moses* was the greatest Prophet that ever arose in Israel, yet God would not leave any part of the work to *Moses* his arbitrement, but straitly commandeth

e Exod. 25. 40. him; e *look, that thou make them after their paterne which was shewed thee in the Mount.* When it came to the building of the first temple, *Solomon* was not in that left to his owne wise-

f 1. Chr. 28. 11, 12, 13. dome (as great as it was) but f *David* the man of God gave him a perfect *paterne of all that he had by the Spirit.* The se-

g Ezra 6. 14. cond temple was also built g *according to the commandement of the God of Israel*, by *Haggai* and *Zachariah.* And for the New Testament, Christ our great Prophet, and onely King and Law-giver of the Church, hath revealed his will to the Apostles, and they to us, concerning all his holy things: and we must hold us at these unleavened and unmixed ordinances, which the Apostles

h Rev. 2. 24, 25 from the Lord delivered to the Churches. h *I will put upon you*, saith he himself, *none other burthen; but that which ye have already, hold fast till I come.*

Common circumstances and sacred Ceremonies distinguished. I know the Church must observe rules of order and conveniency in the common circumstances of times, places, and persons; but these circumstances are none of our holy things: they are only prudentiall accommodations, which are alike common to all humane Societies, both Civil and Ecclesiastical; wherein both are directed by the same light of nature, the common rule to both in all things of that kinde; providing alwayes, that the general rules

i 1. Cor. 10. 31. k 1. Cor. 14. 26. l Rom. 14. 21. of the Word be observed. i *Do all to the glory of God.* k *Let all things be done to edifying.* l *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is*

m Rom. 14. 5, 14 *offended, or made weak.* m *Let every man be fully perswaded in his own minde. To him that esteemeth any thing to be unclean, to him it is unclean.*

The text giveth some clearing to this point. There is here shewed to the house of Israel a paterne of the whole structure and

and of the leaſt part thereof, and all the meaſures thereof; yet no paterne is given of the kinde, quantity, or magnificence of the ſeveral ſtones, or of the inſtruments of building. The reaſon; *n* becauſe the former is eſſential to a houſe, the latter accidental: the former, if altered, make another building; the latter, though altered, the building is the ſame. Therefore where we have in the text, *the formes thereof*, the *Septuagint* reads, ὑπόστασιν αὐτῶν, *the ſubſtance thereof.*

But to cleare it a little further, I put two characters upon thoſe circumſtances which are not determined by the word of God, but left to be ordered by the Church, as ſhall be found moſt convenient. Firſt, they are not things ſacred, nor proper to the Church, as hath been ſaid; they are of the ſame nature, they ſerve for the ſame end and uſe, both in ſacred and civil things: for order and decency, the avoiding of confuſion and the like, are alike common to Church and Commonwealth.

Secondly, I ſhall deſcribe them as *o* one of the Prelates hath done; who tels us, that the things which the Scripture hath left to the diſcretion of the Church, are thoſe things, *which neither needed, nor could be particularly expreſſed. They needed not, becauſe they are ſo obvious; and they could not, both becauſe they are ſo numerous, and becauſe ſo changeable.*

I will not inſiſt upon queſtions of this kinde, but will make a ſhort application of the Doctrine unto you (Honourable and Beloved) you may plainly ſee from what hath beene ſaid, that neither Kings, nor Parliaments, nor Synods, nor any power on earth, may impoſe or continue the leaſt Ceremony upon the conſciences of Gods people, which Chriſt hath not impoſed. Therefore let neither antiquity, nor cuſtome, nor conveniency, nor prudential conſiderations, nor ſhew of holineſſe, nor any pretext whatſoever, plead for the reſervation of any of your old Ceremonies, which have no ground nor warrant from the word of God. Much might have beene ſaid for the high places among the Jewes, as I hinted in the beginning: and much might have beene ſaid *p* by the Phariſees for their frequent waſhings, which as they were ancient, and received by the traditions of the Elders, ſo they were uſed to teach men purity, and

n Illa quaſi naturam ædificii ſubſtantiamque denotant, hæc accidentia. Illa ſi tollas deerit fabrica: hæc quamvis deſiderentur, manet tamen ædificium. Illa ſi invertas aut mutes, non idem ædificium manebit, ſed aliud: hæc quamvis tollas, idem manere poteſt ædificium: haud ſecus quam de homine quoquam, deque ejus veſti mentis Philoſopheris Villalpan. tom. 2. part. 2. lib. 1. *Iſa cap.* 12.

o The Biſhop of *Down*, *of the authority of the Church*, pag. 29.

The application to England.

p Mark 7. 2, 3, 4, 7.

to put them in minde of holineſſe : Neither was their waſhing contrary to any commandement of God, except you underſtand (q) that commandement of not adding to the word, which doth equally ſtrike againſt all Ceremonies deviſed by man.

q Deut.4. 2. and 12.32. Prov.30.6.

(r) *A little leaven leaveneth the whole lump* : and a little leak will endanger the ſhip. Theeves will readily digge through a houſe ; how much more will they enter if any poſterne be left open to them ? ſ The wilde beaſts and boars of the Forreſt will attempt to break downe the hedges of the Lords Vineyard; how much more if any breach be left in the hedges ? If therefore you would make a ſure Reformation, make a perfect Reformation ; leſt Chriſt have this controverſie with England , *Neverthelesſe I have ſomewhat againſt thee* , Rev.2.4. And ſo much of our duty.

r 1 Gal.5.9.

ſ Pſal.80.13.

The ſecond Doctrine concerneth Gods decree , and it is this : *It is concluded in the Counſell of heaven , and God hath it in the thoughts of his heart , to repaire the breaches of his houſe, and to build ſuch a Temple to himſelf , as is ſhadowed forth in this viſion of* Ezekiel. For the comparing of this verſe with verſe 7. in this ſame Chapter , and with Chap. 37. 26,27. will eaſily make it appeare , that this ſhewing of the paterne , and all this meaſuring, was not onely in reference to Iſraels duty , but to Gods gracious purpoſe towards Iſrael : According to that Zechariah 1.16. *Therefore thus ſaith the Lord , I am returned to Jeruſalem with mercies : my houſe ſhall be built in it , ſaith the Lord of Hoſts , and a line ſhall be ſtretched forth upon Jeruſalem.* Now this viſion cannot be ſaid to be fulfilled in *Zorobabels* Temple , as I proved before : Onely here take notice , that the ſecond deſtruction of the Temple by the *Romanes* , was worſe then the firſt by the *Babylonians* : That deſolation was repaired ; but this could never be repaired , though t the Jews did attempt the building again of the Temple ; firſt under *Adrian* the Emperour , and afterward under *Julian* the Apoſtate ; the hand of God was ſeene againſt them moſt terribly by fire from heaven , and other ſignes of that kinde. And about the ſame time (to obſerve that by the way) the famous Delphick Temple was without mans hand , by fire and earthquake , utterly deſtroyed

Gods purpoſe to build ſuch a Temple.

t *Wolph. lection. memor. Cent.16. pag.962.*

ſtroyed, and never built again; To tell the world, that neither Judaiſme, nor Paganiſme ſhould prevaile, but the Kingdome of Jeſus Chriſt.

Where then muſt we ſeek for the accompliſhment of *Ezekiels* viſion, I mean for the new Temple, in which the Lord will dwell for ever, and where his holy Name ſhall be no more polluted? Surely we muſt ſeek for it in the dayes of the Goſpel, as hath beene before abundantly proved. But that the thing may be the better underſtood, let us take with us, at leaſt, ſome few general obſervations, concerning this Temple of *Ezekiel*, as it repreſenteth what ſhould come to paſſe in the Church of Chriſt.

The Churches unitie.

Firſt of all, there is but one Temple, not many ſhewed to him: which is in part, and ſhall be yet more fulfilled in the Church of the New Teſtament; according to that Zech. 8. 9. *And it ſhall be in that day, that living waters ſhall go out of Jeruſalem.* Which is the ſame that we have *Ezech.* 47. 1. Then follows; *And the Lord ſhall be King over all the earth: in that day ſhall there be one Lord, and his Name one.* The like promiſe we finde elſewhere; u *I will give them one heart and one way.* It is obſerved, that for this very end of uniformitie, the Heathens alſo did erect Temples, that they might all worſhip the ſame Idol God in the ſame manner. The plague of the Chriſtian Church hitherto hath beene Temple againſt Temple, and Altar againſt Altar. x *But thou O Lord, how long?*

u Jer. 32. 39. Ezech. 11. 19.

x Pſal. 6. 3.

Her encreaſe.

Secondly, *Ezekiels* Temple and City are very large and capacious, as I ſhewed in the beginning; and *y* the Citie had three gates looking toward each of the foure quarters of the world. All this to ſignifie the ſpreading of the Goſpel into all the earth: Which is alſo ſignified by *z* the holy waters iſſuing from the threſhold of the temple, and riſing ſo high, that they were waters to ſwim in. God hath ſaid to his Church; a *Enlarge the place of thy Tent, and let them ſtretch forth the curtaines of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes; for thou ſhalt break forth on the right hand and on the left.* *b* A great increaſe of the Church there was in the Apoſtles times: but *c* a farre greater to be yet looked

y Ezech. 48. 31, 32, 33, 34.

z Ezech. 47. 1, 5

a Iſa. 54. 2, 3.

b Col. 1. 6.

c Rom. 11. 12.

for. *d* Though the enemy did come in like a flood, the ſpirit of the Lord hath lift up a ſtandard againſt him. *e The Sea ſaw it, and fled, Jordan was driven back.* But when the Goſpel commeth, *like a noiſe of many waters* (as the Prophet cals it verſ. 2. ſignifying an irreſiſtible encreaſe) it is in vaine to build bulwarks againſt it. God will even break open *f the fountaines of the great deep*, and open *the windows of heaven*: and the Goſpel will prove a ſecond flood; which will over-flow the whole earth, though not to deſtroy it (as *Noahs* did) but to make it glad: *g* for *the earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea.*

d Iſa. 59. 19.
e Pſal. 114. 3.
f Gen. 7. 11.
g Hab. 2. 14. Iſa. 11. 9.

Her different Courts.

Thirdly, in this temple, beſide the Holy of Holies, *h* were three courts; the court of the Prieſts, the court of the people, commonly called *Atrium Iſraelis*; and without both theſe *Atrium Gentium*, the court of the Heathen, ſo called, becauſe the Heathen, as alſo many of thoſe who were legally uncleane, might not onely come unto the mountaine of the houſe of the Lord, but alſo enter within the utter wall (mentioned *Ezech.* 42. 20.) and ſo worſhip in that utter court, or *Intermurale*. Unto which did belong (as we learne from i *Joſephus*) the great Eaſt porch, which kept the name of *Solomons porch*, in which both Chriſt himſelf did preach, *John* 10. 23. and the Apoſtles after him, *Acts* 5. 12. by which meanes the free grace of the Goſpel was held forth even to Heathens and Publicanes, and uncleane perſons, who were not admitted into the court of Iſrael, there to communicate in all the holy things. k *For the ſonne of man came to ſeek and to ſave that which was loſt.* This utter court of the temple is meant, when *l* it is ſaid that the Phariſees brought a woman taken in adultery, into the temple, and ſet her before Chriſt. Now all this will hold true anſwerably of the ſpiritual temple: For firſt, as *m* the uncircumciſed and the unclean were not admitted into the temple among the children of Iſrael; ſo all that live in the Church of Chriſt, are not to be admitted promiſcuouſly to every ordidinance of God, eſpecially to the Lords Table; but onely thoſe whoſe profeſſion, knowledge, and converſation, after trial, ſhal be found ſuch as may make them capable thereof: yet as

h *Vid. Joſeph. antiq. l.* 15. *c.* 14 *Toſtat. in* 1 *Reg.* 6. *quæſt* 21 *A Montan. de ſacr. fabric. p.* 15. *L' Emperuer. Ann. in Cod. Middoth. cap.* 2. *ſect.* 3.
i *Antiq. lib.* 20. *c.* 8. *Suaſit (populus) regi ut orientalem inſtauraret porticum, Ea Templi extima claudebat, profundæ valli & anguſtæ imminens, &c. Opus Solomonis Regis qui primus intigrum Templum condidit.*

Compare this vvith *lib.* 15. *cap.* 14.

k Luke 19. 10.
l John 8. 2, 3.
m Ezech. 44. 9.

Heathens

Heathens and uncleane perſons did enter into the utter court, and there hear Chriſt and his Apoſtles; ſo there ſhal ever be in the Church a doore of grace and hope open to the greateſt and vileſt ſinners, who ſhal ſeek after Chriſt, and n *ask the way to Zion, with their faces thitherward.* Secondly, there ſhal be alſo ſomewhat anſwerable to the court of the children of Iſrael. o God can raiſe up even of the ſtones, children to *Abraham*: he wil not want a people to trade in the courts of his houſe, and to enquire in his temple. Thirdly, and as in the Typical temple there was a court for the Prieſts, ſo hath the Lord promiſed to the Church; p *Thy teachers ſhall not be removed into a corner any more, but thine eyes ſhall ſee thy Teachers.* And againe; q *I will give you Paſtors according to my heart, which ſhall feed you with knowledge and underſtanding.* Fourthly; and as there was a ſecret and moſt holy place, where the Ark was, and the Mercy-ſeat, and where the glory of God dwelt; ſo Chriſt hath his own r *hidden ones*, ſ *the children of the marriage chamber*: t who *with open face beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.* There is alſo a time comming, when God will open the ſecrets of his temple, and make the Ark of his Teſtament to be ſeene, otherwiſe then yet it hath been; which ſhal be at the ſounding of the ſeventh trumpet, Rev. 11.15,19.

n Jer.50.5.
o Mat.3.9.
p Iſa.30.20.
q Jer.3.15.
r Pſal.83.3.
ſ Mat.9.15.
t 2.Cor.3.18.

The fourth thing wherein *Ezekiels* temple repreſenteth the Church of Chriſt, is in regard of the great ſtrength thereof. u It ſtood *upon a very high mountaine.* The material temple alſo in Jeruſalem, as it is deſcribed by *Joſephus*, was a very ſtrong and impregnable place. Interpreters think, that *Cyrus* was jealous of the ſtrength of the temple; and for that cauſe gave x order that it ſhould not be built above threeſcore cubits high, whereas *Solomon* had built it ſixſcore cubits high. The *Romanes* afterward when they had ſubdued *Judea*, had a watchfull eye upon the temple, and placed a ſtrong garriſon in the Caſtle *Antonia* (which was beſide the temple) the Commander whereof was called, y *The Captaine of the Temple*: And all this for feare of ſedition and rebellion among the Jews when they

Her ſtrength.
u Chap.40.2.
x Ezra 6.3.
y Acts 4.1.

they came to the Temple. Now the inviſible ſtrength of the ſpirituall temple is clearly held forth unto us by him that cannot deceive us, *Upon this Rock*, z ſaith he, (meaning himſelf) *will I build my Church, and the gates of hell ſhall not prevaile againſt it.* The Princes and powers of the world, are more jealous then they need of the Churches ſtrength; and yet (which is a ſecret judgement of God) they have not been afraid to ſuffer Babylon to be built in her full ſtrength. a *There were they in great fear where no fear was*: for when all ſhall come to all, it ſhall be found, that the Goſpel and true Religion is the ſtrongeſt bulwark, and chief ſtrength for the ſafetie and ſtabilitie of Kings and States.

z Mat. 16. 18.

a Pſal. 53. 5.

Her glory.

Laſtly, the glory of this Temple was very great, inſomuch that b ſome have undertaken to demonſtrate, that it was a more glorious piece then any of the ſeven miracles of the world, which were ſo much ſpoken of among the Ancients. But the greateſt glory of this Temple was, that *the glory of the God of Iſrael* came into it, and *the earth ſhined with his glory*, verſ. 2. Chriſt c *the brightneſſe of his fathers glory*, walking d in the midſt of the ſeven golden candleſticks, is, and ſhall be more and more the Churches glory. Therefore it is ſaid to her, e *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee.* Surely as it was ſaid of the new materiall temple, in reference to Chriſt; ſo it may be ſaid of the new ſpirituall temple, which yet we look for. f *The glory of this latter houſe ſhall be greater then of the former, ſaith the Lord of hoſts, and in this place will I give peace, ſaith the Lord of hoſts.* Chriſt will keep the g beſt wine till the end of the feaſt: and h he will bleſſe our latter end more then our beginning.

b Villalp. tom. 2. part. 2. lib. 5. cap. 61, 62, 63.

c Heb. 1. 3.

d Rev. 1. 13.

e Iſa. 60. 1.

f Hag. 2. 9.

g Joel 2. 10.

h Ezech. 36. 11.

That which I have ſaid from grounds of Scripture, concerning a more glorious, yea more peaceable condition of the Church to be yet looked for, is acknowledged by i ſome of our

i Walæus de opinione Chiliaſtarum, tom. 1. pag. 518. *Haec quidem (ruina Babylonis & deletio hoſtium) à nobis expectari, & fortaſſis non longè abſunt ſuccedetq; laetior aliquis Eccleſiae ſtatus, & amplior. Vide ibid pag. 541. Rivetus Explic. Decal. pag. 229. Poſſet etiam dici, & fortaſſe non minus aptè vaticinia de Regno Chriſti ſuam habere latitudinem nec ſemper intelligi debere de eo quod vel continuò vel omni tempore fieri debet, ſed de aliquo periodo temporis, quae etſi nondum advenerit, adveniet nihilominus. Fieri enim poteſt, ut quemadmodum expectatur adhuc Judaeorum generalis converſio, ita etiam, Eccleſia ſuo tempore ea pace fruitura ſit, in qua ad literam implebuntur, quae hujus vaticinii verbis (Iſa. 2. 4.) ſignificantur.* Others of this kinde might be cited.

ſound

ſound and learned Writers, who have had occaſion to expreſſe their judgement about it. And it hath no affinity with the opinion of an earthly or temporall kingdome of Chriſt: or of the Jews their building again of *Jeruſalem*, and the material Temple; and their obtaining a dominion above all other Nations; or the like.

I ſhal now bring home the point. There are very good grounds of hope, to make us think that this new Temple is not farre off: And (for your part) that Chriſt is to make a new face of a Church in this Kingdome, a fair and beautifull Temple for his glory to dwel in: And he is even now about the work.

For firſt, *the ſet time* to build *Sion* is come, when the people of God *take pleaſure in her ſtones, and favour the duſt thereof.* *Pſal.*102. 13, 14, 16. The ſtones which the builders of *Babel* refuſed, are now choſen for corner ſtones; and the ſtones which they chooſed, do the builders of *Sion* now refuſe: Jer.51.26. *They ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations.* Thoſe that have any thing of Chriſt and of the Image of God in them, begin to creep out of the duſt of contempt, and to appear like ſtars of the morning. Nay to go further then that, the old ſtones, the Jews, who have beene for ſo many ages lying forgotten in the duſt, thoſe poor k *Outcaſts of* *Iſrael* have of late come more into remembrance, and have been more thought of, and more prayed for then they were in former generations.

k Pſal.147.2.

Secondly, are there not great preparations and inſtruments fitted for the work? Hath not God called together for ſuch a time as this, the preſent Parliament, and the Aſſembly of Divines, his *Zorobabels*, and *Jehoſhu'as*, and *Haggaies*, and *Zachariahs*? Are there not alſo hewers of ſtones, and bearers of burdens? much wholſome preaching, much praying and faſting, many petitions put up both to God and man? the Covenant alſo going through the Kingdom as the chief preparation of materials for the work? Is not the old rubbiſh of Ceremonies daily more and more ſhovelled away, that there may be a clean ground? and is not the Lord by all this affliction humbling you, that there may be a deep and a ſure foundation laid?

Application to this time. Six ſignes that God is to build a new Temple in *England*.

Thirdly, the work is begun, and ſhall it not be finiſhed? God hath laid the foundation, and ſhall he not *bring forth the head ſtone*? Zechar. 4.7,9. Chriſt hath put Antichriſt from his utter works in *Scotland*, and he is now come to put him from his inner works in *England*. *His work is perfect*, l *ſaith* Moſes, *I am Alpha and Omega*, m *ſaith* Chriſt, *the beginning and the ending*, n *Shall I bring to the birth, and not cauſe to bring forth, ſaith the Lord? ſhall I cauſe to bring forth, and ſhut the Womb, ſaith thy God?*

l Deut. 32.4.
m Rev. 11 8.
n Iſa. 66.9.

I may adde three other ſignes whereby to diſcern the time, from Revel. 11.1. the place before cited. Firſt, Is there not now a meaſuring of the Temple, Ordinances and worſhippers, by *a reed like unto a rod*? the reed of the Sanctuary in the Aſſemblies hand, and the rod of Power and Law in your hand, are well met together. Secondly, there is a court which before ſeemed to belong to the Temple, left out and not meaſured: o *from him that hath not, ſhall be taken away even that which he hath.* The Samaritanes of this time, who p ſerve the Lord, and ſerve their own Gods too, and do after the manner of Idolaters have profeſſed (as they of old to the Jews, *Ezra* 4.2.) that they would build with you, that they will bee for the true Proteſtant Religion as you are, that they will alſo conſent to the Reformation of abuſes, for the eaſe of tender conſciences. But God doth ſo alienate and ſeparate betwixt you and them, by his over-ruling providence, diſcovering their deſignes againſt you, and their deep engagments to the Popiſh party; as if he would ſay unto them, *you have no portion, nor right, nor memoriall in Jeruſalem*, Neh. 2.20. Or as it is in the Parable, concerning thoſe who refuſed to come when they were invited; yea, had taken the ſervants of Chriſt, and entreated them ſpitefully, and killed them; the great King hath ſaid in his wrath, that they ſhall not taſte of his ſupper, and he ſends forth his Armies, to deſtroy thoſe Murtherers, and to burn up their City, *Matth.* 22.6,7. *Luke* 14.24. Surely *a* what they have

o Mat. 25 29.
p 2 Kings 17. 33,34.

a *In exortu Evangelicæ doctrinæ, legatus Hadriani Pontificis in Comitiis Neroberga habitis, publicè confeſſus eſt, in doctrina & vita Spiritualium, receſſum eſſe à regula verbi divini: Reformationem Eccleſiæ in capitibus & membris eſſe neceſſariam: ut hac confeſſione curſum Evangelii impediret. Lavater Hom. 9. in lib. Ezræ.*

profeſſed

profeſſed concerning Reformation is ſcarce ſo much as the Pope did acknowledge when Reformation did begin in *Germany*. However, as it is our hearts deſire and prayer to God for them that they may be ſaved, ſo we are not out of hopes, that God hath many of his own among them, unto whom he will give b *repentance to the acknowledging of the truth.*

b 2 *Tim.* 2. 25.

Laſtly, the time ſeemeth to anſwer fitly: The new Temple is built when the 42. Moneths of the Beaſts raigne, and of the treading down the holy City, (that is by the beſt interpretation 1260. years) come to an end. This computation (I conceive) ſhould begin rather before the four hundreth year of Chriſt, then after it, both becauſe the Romane Emperour (whoſe falling was the Popes riſing) was brought very low before that time, by the warres of the *Gothes*, and other barbarous Nations and otherwiſe, which will appeare from Hiſtory. And further becauſe c Pope *Innocentius* (who ſucceeded about the year 401.) was raiſed ſo high, that he drew all appeals from other Biſhops to the Apoſtolicall Sea, according to former Statutes and Cuſtomes, as he ſaith. I cannot pitch upon a likelier time, then the year 383. at which time (according to the common calculation) a generall Councell at *Conſtantinople* (though *Baronius* and ſome others reckon that Councell in the year 381) d did acknowledge the Primacy of the Biſhop of *Rome*, onely reſerving to the Biſhop of *Conſtantinople* the ſecond place among the Biſhops: Did not then the Beaſt receive much power, when this much was acknowledged by a Councel of 150 Biſhops, though ſetting in the Eaſt, and moderated by *Nectarius* Archbiſhop of *Conſtantinople*: Immediatly after this Councel, it is acknowledged by e one of our great Antiquaries, that the Biſhop of *Rome* did labour mightily to draw all cauſes to his own Conſiſtory, and that he doth ſcarce read of any Heretick or Schiſmatick condemned in the Province where he lived, but ſtraight he had his recourſe to the Biſhop of Rome f. Another of our Antiquaries noteth not long before that Councel, that Antichriſt did then begin to appear at *Rome*, and to exalt himſelf over all other Biſhops.

c *Innoc. epiſt. ad Victricium Rothomag. Majores cauſæ in medium devolutæ, ad ſedum Apoſtolicam, ſicut Synodus ſtatuit, & beata conſuetudo exigit poſt Judicium Epiſcopale, referantur. Vide myſter. Iniq. Edit. Sulmur. 16. 11 pag. 51.*

d Can. 3.

e *Mornay. Myſter. Iniq. p. 46.*

f *Wolphius lection. memor. Tom. 1. p. 113. Hoc ſcilicet tempore jam gliſcebat Antichriſtus Romæ.*

Now if we ſhould reckon the beginning of the Beaſts reigne

about the time of that Councel, the end of it will fall in, at this very time of ours: But I dare not determine so high a point: Gods work wil ere it be long, make a clearer Commentary upon his word: Onely let this be remembred, we must not think it strange, if after the end of the 1260. years, Antichrist be not immediatly and utterly abolished; for when that time is ended, he makes Warre against the Witnesses, yea, overcommeth and killeth them: but that victory of his lasteth onely three dayes and a halfe, and then God makes as it were a resurrection from the dead; and a tenth part of the great City fals, before the whole fall, See *Revel.*11.3,7,11,13. Whether this killing of the Witnesses (which seemeth to be the last act of Antichrists power) be past, or to come, I cannot say; God knowes. But assuredly, the acceptable year of Israels Jubilee, and the day of vengeance upon Antichrist, is comming, and is not far off.

The practicall use hereof.

But now is there no other application to be made of this point? Is all this said to satisfie curious wits, or at the best, to comfort the people of God? Nay, there is more then so: it must be brought home to a practical use. As the assurance of salvation *g* doth not make the childe of God the more presumptuous, but the more humble: neither doth it make him negligent, *h* but deligent in the way of holinesse, and in all the acts of his spiritual warfare; so that *i* *every man that hath this hope in him, purifieth himself*: So answerably, the assurance of the new Temple, and of the sweet dayes to come, serveth for a twofold practical use; even as *David* also applieth Gods promise of *Solomons* building the Temple, 1.*Chron.*22.10. for thus he speaketh to the Princes of Israel, vers. 19. *Now set your heart and your soul to seek the Lord your God, arise therefore and build ye the sanctuary of the Lord God*: And this is beside the charge which he giveth to *Solomon.*

g Ezech.16.63

h Phil.3.13,14

2 Pet.1.10.

i John 3.3.

First, then ye must set your heart and your soule to seek God, forasmuch as you know, it is not in vaine to seek him for this thing. *k* When *Daniel* understood by books, that the 70. years of *Jerusalems* desolation were at an end, and that the time of building the Temple again was at hand: then he saith,

k Dan.9.2,3.

I set

I set my face unto the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes: O let us do as he did; O let us l *Cry mightily unto God*, and let us with all our soule, and all our might, give our selves to fasting and prayer; Now if ever, m *the effectuall fervent prayer of a righteous man availeth much.*

l Jonah 3.8.

m James 5.16

Secondly, and the more actively you must goe about the businesse. n *Be ye stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord:* What greater motive to action, then to know that you shal prosper in it; o *Arise therefore and be doing.*

n 1.Cor.15.58

o 1 Chr.22.16.

And so I am led upon the third and last part of the Text, of which I shal speak but very little.

The Doctrine is this, *Reformation ends not in contemplation, but in action*: The paterne of the house of God is set before us, to the end it may be followed; and the ordinances thereof, to the end they may be obeyed: p *Give me understanding*, saith *David, and I shall keep thy law; yea, I shall observe it with my whole heart:* q *If ye know these things, saith* Christ, *happy are ye if ye do them:* The point is plaine, and needeth no proof, but application.

We must put in practice what is revealed concerning the patern.

p Psal.119.34.

q John 13.17.

Let me therefore (Honourable Worthies) leave in your bosomes this one point more; Many of the Servants of God, who have stood in this place (and could do it better then I can) have been calling upon you to go on in the work of Reformation. *O be* s *not slothfull in businesse*: and forget not to do as you have been taught. Had you begun at this work, and gone about the building of the House of God, as your first and chief businesse, I dare say, you should have prospered better. It was one cause (among others) why t the children of Israel (though the greater number, and having the better cause too) did twice fall before *Benjamin*; because while they made so great a businesse, for the villany committed upon the Levites Concubine; they had taken no course with u the graven image of the children of *Dan*, a thing which did more immediatly touch God in his honour.

s Rom.12.11.

t Judge20,21,25

u Judge18,30,31

But I am confident errours of this kinde will be now amended,

Civill affairs must not hinder Reformation.

ded, and that you will by double diligence redeem the time. I know your trouble is great, and your cares many in managing the war, and looking to the ſafety of the Kingdom, yet mark what *David* did in ſuch a caſe. *Behold, in my trouble* (*a* ſaith he) *I have prepared for the Houſe of the Lord an hundred thouſand talents of Gold, and a thouſand thouſand talents of ſilver, and of braſſe and iron without weight.* *David* did manage *b* great wars with mighty enemies, the *Philiſtines*, *Moabites*, *Ammonites*, and *Syrians*; beſide the inteſtine war made firſt *c* by *Abner*, and afterward *d* by *Abſolon*; and after that *e* by *Sheba*. Notwithſtanding of all this, in his trouble and poverty (the word ſignifieth both) he made this great preparation for the Houſe of God, and if God had given him leave, he had in his trouble built it too; for you well know, he was not hindred from building the Temple, by the wars or any other buſineſſe, but onely becauſe God would not permit him.

a 1. Chr. 22. 14.

b 2 Sam. chap. 5 chap. 8. chap. 10. & 11.

c 2 Sam. 2, 8, 9.

d 2 Sam 15. 10.

e 2 Sam. 20. 1.

Set before you alſo the example of the Jews, when the prophets of God did ſtirre them up to the building of the Temple *Ezra* 5. 1, 2. they ſay not we muſt firſt build the walls of *Jeruſalem* to hold out the enemy; but the Text ſaith, *they began to build the houſe of God.* *f* They were not full foure years in building the Temple, and finiſhed it in the ſixth yeare of *Darius*; Now all the reſt of his reigne did paſſe, and all *Xerxes* reigne, and much of *Artaxerxes Longimanus* his reigne, before the wals of *Jeruſalem* were built, *a* for about that work was *Nehemiah*, from the twentieth year of *Artaxerxes*, to the two and thirtieth year: And if *b* great Chronologers be not very far miſtaken, the Temple was finiſhed fourſcore and three years before the wals of *Jeruſalem* were finiſhed.

f Ezra. 2. 24. with 6. 15.

a Neh. 5. 14.

b *Vide Funec. Chro. fol.* 51, 52, 53.

It is far from my meaning to cool your affection to the Lawes, Liberties, Peace and ſafety of the Kingdome: I deſire onely to warme your hearts with the zeale of Reformation, as that, which all along, you muſt carry on, in the firſt place.

One thing I cannot but mention: The Reverend Aſſembly of Divines may lament (as *Auguſtine* in another caſe) *Heu heu, quam tardè feſtino!* Alas, alas, how ſlowly do I make ſpeed!

But

But since now by the blessing of God they are thus far advanced, that they have found in the word of God a patern for Presbyteriall Government over many particular Congregations; and have found also from the Word that Ordination is an act belonging to such a Presbytery: I beseech you improve that, c *whereto we have already attained;* till other acts of a Presbytery be agreed on afterward. Your selves know better then I doe, that much d people is perishing, because there is no Vision; e *the harvest is great, and the Labourers are few.* Give me leave therefore to quicken you to this part of the Work, that with all diligence, and without delay, some Presbyteries be associated and erected, (in such places as your selves in your wisedome shall judge fittest) with power to ordain Ministers, with the consent of the Congregations, and after tryall of the gifts, soundnesse and conversation of the men. In so doing, you shall both please God, and bring upon your selves *f* the blessing of many poor soules that are ready to perish: and you shall likewise greatly strengthen the hearts and hands of your Brethren of Scotland, joyned in Covenant, and in Arms with you. I say therefore again, g *Arise and be doing, and the Lord be with you;* Yea, *h* the Lord is with you, according to the Word that he hath covenanted with you, so his Spirit remaineth among you: Fear ye not, but i *be strong in the Lord, and in the power of his might.*

Present necessity of Ordination.

c Phil. 3.16.

d Prov. 29.18.

e Luke 10.2.

f Job 29.13.

g 1 Chr. 22.16

h Hag. 2.4,5.

i Eph. 6.10.

FINIS.

434242